

THE AMERICAN MISSIONARY

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DECEMBER, 1913

NEW SERIES
VOL. 5. No. 9

ARE YOU A SUBSCRIBER AND READER OF THE AMERICAN MISSIONARY?

In the December number of THE AMERICAN MISSIONARY a year ago we presented an editorial on the subject of increasing its circulation. The circulation was slightly increased for 1913 but it ought to be greatly increased for 1914. We are more impressed than ever before, now after another year of responsibility for the management of the magazine, of its value in the growth and life of our churches in all that concerns their work in our own country. We put alongside our better acquaintance with what the magazine contains from month to month the memory of our experience as a Congregational pastor of some years. Then there were many home missionary publications, and to cover the field we needed to subscribe for several magazines, and some of our homeland denominational interests, like Ministerial Relief, for example, had no magazine. But now in one publication, issued monthly, the work of our six missionary and benevolent societies working on the home field, is set forth in up-to-date articles illustrated and reinforced by word-pictures and narrations, till there is something of interest in every issue for men, women and children.

The magazine will furnish material for a church prayer meeting, an endeavor service, a woman's missionary gathering, or a children's meeting. Every Secretary of a National Society receives from time to time letters asking for information which are fully answered in the pages of THE AMERICAN MISSIONARY. While they are more than glad to send such information in this personal and direct way, they can but regret that our people do not more largely take and read this important denominational publication. It is a storehouse of information concerning the very things we all need to know to make us efficient, loyal and generous members of our Congregational churches.

Our pastors must know the value of this publication and we wonder that more of them do not aid in securing clubs in their parishes. If one-fifth of their church membership, as reported in the last Year-Book, will take the magazine, it will be sent to each individual address for 15c. a year. This is the price of a single monthly magazine bought at the news stands. The value of THE AMERICAN MISSIONARY is not to be measured by its price. Its purpose is to serve and honor our Master by promoting His Kingdom. It desires to be the helper of every worker in that Kingdom. At large cost of money and labor it is made available to all our churches at a nominal price. We would help every pastor and church member, to the best of our ability. You can help and encourage us in our work, and richly increase our joint interest in mission work at home, by taking and reading THE AMERICAN MISSIONARY. Write to Mr. E. H. Hames, Business Manager, 289 Fourth Ave., New York, for circulars, envelopes, sample copies and general information as to rates and clubs.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D. D.; Treasurer, Charles E. Hope; Field Secretaries, William W. Newell, D.D., 19 La Salle Street, Chicago, Ill.; William W. Leete, D.D., Room 611, Congregational House, Boston, Mass.; Rev. H. H. Wikoff, 417 Market Street, San Francisco, Cal.; Assistant Field Secretaries, Mrs. C. H. Taintor, Clinton, Conn., and Rev. J. P. Sanderson, D.D., Chicago.

The National Council at Kansas City in October was the biggest and best in our history. It was more thoroughly representative of all parts of the country than any previous Council. Many of our ablest ministers and laymen were there. Visitors from other denominations were profoundly impressed by the intellectual force and spiritual earnestness manifest in the meeting.

It was an epoch-making Council, too, for it adopted by a nearly unanimous vote the new constitution and by-laws proposed by the Commission of Nineteen. This assures the freedom we have always enjoyed—liberty of conscience for the individual and self-government for each church, without ecclesiastical dictation or control. But it reorganizes, with the consent of our National Benevolent Societies, the relation of those Societies to the churches. It asks them to make the delegates to the National Council the voting members of each Society, in addition to Life Members and certain members-at-large. This gives to the churches through their delegates control of their work, and places on them responsibility for its support. The Council also created a Commission on Missions for the oversight, but not the direction, of the National Societies. The Commission is to report to the Council any changes which it deems desirable.

The Council also gave enlarged powers to the Secretary, making him Secretary of the Executive Committee and the Missionary Commission, and the general executive officer of the denomination. The Moderator and Secretary are our accredited representatives at such state, national or international meetings as they may attend. The nomination of Dr. Hubert C. Herring for the office was enthusiastically approved, and he was unanimously elected.

The Church Building Society has from the beginning approved of this reorganization of our denominational work. At the invitation of the Commission of Nineteen our Board of Trustees suggested certain amendments of the first plan put forth. Most of the suggested features appear in the new constitution and by-laws as adopted. We heartily endorse and accept the result, and shall at once proceed to adjust our work in harmony with it. At our Annual Meeting in January our Board will propose such modification of our organization as will put us in line with the new order of things.

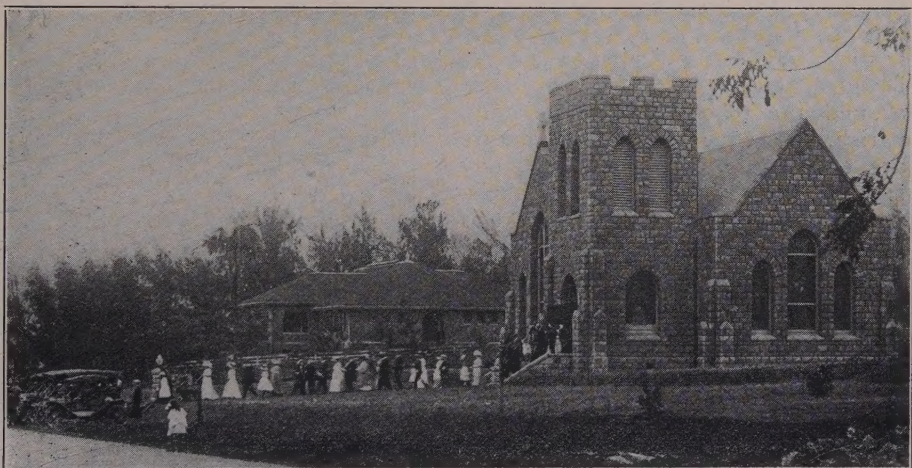
All the National Societies had fine meetings in connection with the National Council. The Church Building Society, though it had a disad-

vantageous place on the last afternoon, after the Council had completed all its business, had a large audience in attendance. The Program was one of the best and most varied it has ever presented. The Society at this meeting chose Dr. Lucien C. Warner to be its representative on the Commission on Missions.

It is now up to the churches to make this reorganization-plan a success as regards our great common work. If they have admiration and applause for the new machinery only, there is danger of a falling off of receipts and a consequent crippling of our work. But if they have a new sense of responsibility for all our work at home and abroad, it ought to be made manifest in larger gifts and greater energy in pushing the work.

Let no one forget that the fiscal year of the Church Building Society closes on December 31. We hope no church will let the year end without sending us a substantial contribution to aid the many sister churches appealing for a helping hand. This is the practical Fellowship which the needy churches will appreciate. More churches send their donations to us in December than in any other month.

IN BEAUTIFUL HAWAII



UNION CONGREGATIONAL CHURCH, WAILUKU, MAUI, HAWAII—DEDICATION DAY

IT is hard to keep up with the expansion of our country. The frontier has been pushed westward not only to the Pacific coast but beyond to the islands of the sea. Matching the work which we have already done in Porto Rico in the Atlantic, the development of our work now calls us to the mid-Pacific.

Recently the Church Building Society heard a Macedonian cry from the "Paradise of the Pacific," saying,

"Come over and help us." And why should we not lend a hand in that new territory of our republic? It was a far call, but effective, and our grant and loan are just now going to pay last bills on a new church in Wailuku, on the island of Maui, which is the center of a most interesting work.

The fascinating beauty of the islands is extraordinary. The cloud-capped and sometimes snow-capped mountains on each of the five large is-

lands, the luxuriant tropical foliage, the rich green of the great canefields, the abundant bloom of the villages, all encircled by the brilliant blue sea, with now and then a line of white breakers a mile off shore where the surf breaks over a coral reef—these make a picture of remarkable loveliness. To this is added an ideal climate, with an equable temperature all the year round.

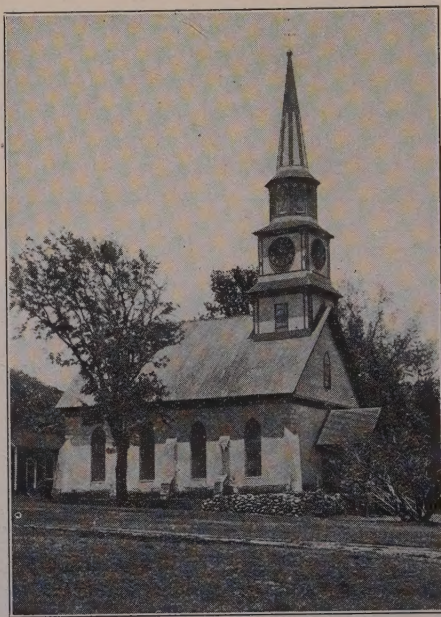
Rev. Roland B. Dodge, the pastor of our church at Wailuku, and in charge of the missionary work in that part of the islands, writes enthusiastically of the charm of the country. He says:

"The glory above and around, the eternal sunshine, flooding the world with light; the daily, almost hourly, display of rainbow hues against the mountains; the flaming beauty of the flowering trees and shrubs; the ever-blooming gardens, were a constant source of surprise and wonder. God has bestowed his best gifts upon these islands of the sea. In missionary trips around the extensive Maui County parish, the experiences with nature are even more wonderful. A day spent in the steep ascent to Haleakala, another in the journey through this largest crater of the world, the fifty miles by narrow horse-trail, winding in and out of strikingly picturesque gulches, and occasionally at the foot of water-falls, some five hundred, some one thousand feet in height, are not infrequent events in the visitation of the churches of my field."

Mr. Dodge not only has the pastoral care of our Union Congregational Church in Wailuku, but under the Hawaiian Evangelical Association, which is practically the Home Missionary Society of the territory, he has the oversight of thirty-six churches on three of the islands. These churches are in communities where Hawaiians, Japanese, Chinese and English-speaking people are mingled with representatives of nearly every European Country. It is a thoroughly cosmopolitan section of the world.

It is difficult for us to realize that

this attractive island territory, which could easily sustain a population of five million people, has less than 200,000 inhabitants. Hardly one-eighth of this number are native Hawaiians of the old Kanaka stock. If we add 12,000 more of Hawaiians mixed with Caucasian or Asiatic blood we have less than 40,000, or one-fifth of the population of the native stock. But there are more than 100,000 of Chinese and Japanese people there, the



KAHUMANU NATIVE CHURCH, WAILUKU,
MAUI, T. H.

latter constituting more than two-thirds of the number, thus constituting an Oriental problem of serious proportions. There are nearly as many Portuguese as native Hawaiians, and there are also about 15,000 Caucasians and other representatives of various parts of the earth.

Among these mixed nationalities one finds a great variety of religious beliefs and practices. The Buddhist temple and the Chinese Joss house are side by side with the Christian Church. An added difficulty in our work lies in the fact that the Mor-

mons are carrying on a very active propaganda in the islands. About thirty Mormon missionaries, sent out from Utah, are constantly at work there at their own expense, seeking to make converts to their faith. In this conglomerate of divergent religious ideas, there is certainly a wonderful opportunity for missionary endeavor, that the light of the truth as it is in Jesus may overcome the darkness of superstition and error.

nest and warm-hearted people accepted the Christian religion. It was a wonderful sight when Titus Coan baptized 1,700 of them in a single day, reminding one of Pentecost.

But conditions have changed. The corruptions that follow in the wake of commercial traffic, the invasion of alien peoples and ideals, the political upheavals and social changes have wrought strange transformations. The simple faith of the early days was



PART OF THE SUNDAY-SCHOOL, UNION CONGREGATIONAL CHURCH, WAILUKU, MAUI, HAWAII

CONSERVING THE FRUITS OF MISSIONARY LABOR.

It is less than a hundred years since the missionaries of the American Board sailed around Cape Horn and won these simple-hearted islanders to the Christian faith. There were from two hundred to four hundred thousand of them then. Convinced by the beautiful lives, the persuasive words and the devoted efforts of the missionaries, practically all of these ear-

undermined, and the native stock dwindled to one-tenth or less of what it was then. If we, who were leaders in that remarkable conversion to the Christian faith of a whole people, are to conserve the fruits of the heroic labors of the sainted men and women who devoted their lives to the salvation of these people, we must bestir ourselves.

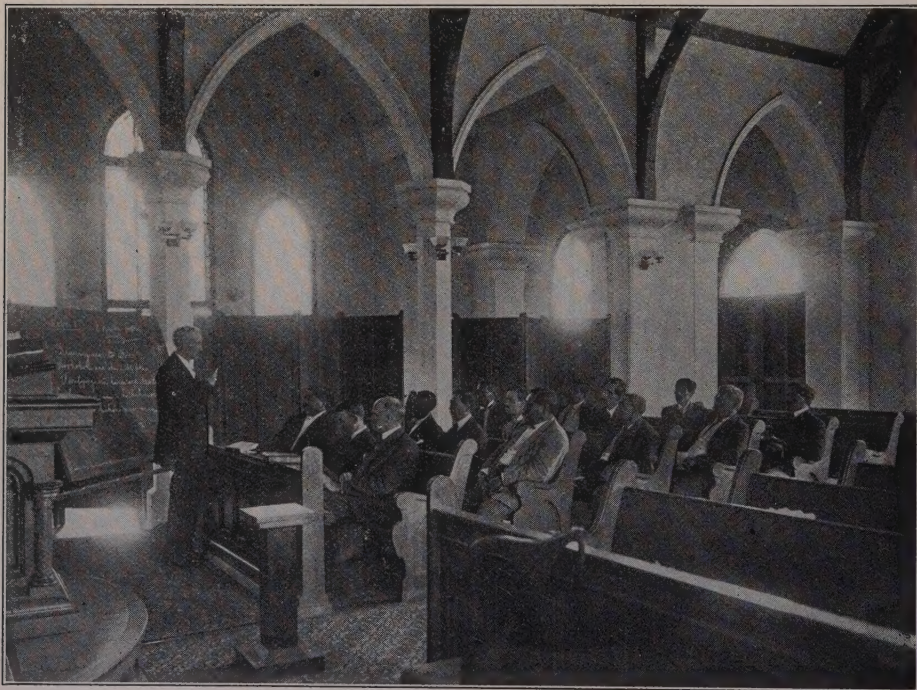
Fortunately, our Christian churches in the islands are alive to the pressing importance of this work, and the

American Missionary Association is working in hearty co-operation with them. Rev. Roland B. Dodge represents both these factors, and Wailuku is his headquarters. He found some of his thirty-six churches had no pastors and others had no adequate buildings. He found some of the ministers were careless, or ignorant, or superstitious, having had little or no theological training. He has been gradually overcoming these discouraging features, and the Hawaiian

THE LEPER COLONY AND CHURCH.

Our work is not only for the well but for those who carry the burden of incurable illness.

One of the islands under Mr. Dodge's care is Molokai, where the famous leper colony is situated, in which those are segregated who are afflicted with this disease. The story of Father Damien and his devotion to these suffering people is well known. But it is not so well known that seven years before Father



INTERIOR OF UNION CONGREGATIONAL CHURCH, WAILUKU, MAUI, T. H., WITH MINISTER'S MEETING, (FIVE RACES)

Board has generously assisted him. He organized a monthly training class for his ministers, with an average attendance of twenty men, some of the men coming over twenty-five miles on horseback. Representatives of five races have gathered for the study of the Bible. In five years an average of ten churches and parsonages a year have been built or repaired.

Damien went there, our own Congregational church was organized. This was in 1866, the very year in which the Hawaiian government established this world-famous Molokai Leper Settlement. Four years later, in the very heart of the leper village, our present meeting house was erected. Here for several years Rev. David Kaai has preached to his sixty or more members. Here gather his 160 Sunday-

school members and his 84 Christian Endeavorers. The pastor is himself "clean", having no sign of the dreaded disease, but he mingles freely with his people, carrying to them the comfort and inspiration of the gospel. He also ministers to another congregation a few miles away.

THE UNION CONGREGATIONAL CHURCH IN WAILUKU.

The heart of this large and interesting parish, with its varied ministry to thirty-six churches, is our Congregational church in Wailuku on the island of Maui. It is, indeed, a union church, for in it are gathered representatives of all denominations. It is the religious home of all the white people of that community. It is also

the place in which gathers the training class of preachers which is doing so much to improve the quality of their work. It is the fountain from which flow streams of helpful influence to bless all the region round about.

We have had a church here for many years. Indeed, this was one of the centers of missionary effort seventy-five years ago. The parsonage, now called the "William and Mary Alexander Parsonage," as a memorial of those devoted Christian workers, was the birthplace of Gen. S. C. Armstrong, founder of Hampton Institute, his parents being missionaries of the American Board.

But the site on which the former house of worship stood was desired by the government for official buildings. The old meeting house was sold and the beautiful new stone church was erected near the attractive new school building. The people themselves have given generously toward the completion of this attractive and commodious structure, with its equipment. But the amount raised was not sufficient, and they called upon the Church Building Society to extend the fellowship of the churches to them in a grant and loan to enable them to pay all last bills. Realizing the fact that this means strengthening this very important church for its splendid leadership in the missionary work of which it is the center, we have gladly reached out the helping hand over the Pacific to these brethren in their distant outpost. They now have a splendid plant for their work.



THE WILLIAM AND MARY ALEXANDER PARSONAGE,
WAILUKU, MAUI, HAWAII.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Rev. Reuben L. Breed, Assistant Secretary; Miss Miriam L. Woodberry, Secretary Woman's Department.

The promised pamphlet containing the articles on our work for the foreign born which appeared in the October and November issues of the magazine will, we trust, be ready for distribution by the time this notice is in print. We shall be glad to supply without charge such copies as can anywhere be profitably used.



Home Mission Week will be in the past by the time this number of THE AMERICAN MISSIONARY reaches its readers. We would therefore utter the earnest counsel that the exercises and spirit of the Week be used as a starting point for the winter's missionary interest, and that in no circumstances it be deemed the conclusion of the season's home missionary program.



The United Missionary Campaign is under full way in a number of states, notably New England, New York, and New Jersey. Its immediate and wholly valuable result is to introduce the every-member canvass into many churches. The solid new element of missionary procedure is clearly the every-member canvass. We would like to hear from a number of churches now using this method. Tell us how it works.



The Annual Meeting was of the highest excellence. The program was constructive in character, with an exceedingly strong chapter on types of Congregational work suited to various city conditions. Each speaker set forth the work which he is actually conducting, revealing the principles of his policy and indicating the strength of his position. Without exception, these speakers were persons who have accomplished a nationwide reputation, based on the intrinsic merit of the work they have done. We will present in this number of the magazine, and the next, significant passages from these addresses. The fields covered range from the slum to the fine, well-to-do American residential section.



Messages from the field, coming in rapid succession, brought evidences of progress from the Florida Keys to the Canadian border.



Two great addresses made up the evening program. Dr. Woodrow, the retiring president, spoke of the "Experiences of the Road Recently

Traveled," an address charged with shrewd wisdom and robust optimism. Dr. Herring then joined the past and future in a powerful exposition of the policy and aspirations of the great home missionary undertakings of Congregationalism. The climax of this address was followed by such an ovation as was not duplicated during all the sessions. We believe that this great demonstration was first a testimonial to the personality of the speaker, and second an emphatic endorsement of the working program of the Society.



The chief items of business transacted at Kansas City will interest all readers of THE AMERICAN MISSIONARY. Rev. Watson L. Phillips, D.D., pastor of the Church of the Redeemer, New Haven, Connecticut, was elected president to succeed Dr. Woodrow whose retirement was compelled by the time limitations contained in the Constitution. Mr. H. Clark Ford, of Cleveland, Ohio, was chosen vice-president, the Society gaining thereby the benefit of his long missionary experience, his penetrating business judgment, and his great personal devotion. The Board of Directors is constituted as follows:

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 Rev. C. S. Mills, New Jersey



The action of the National Council in adopting the new Constitution, with the creation of the Commission of Missions, made necessary some changes in our Constitution. In anticipation of this event, a committee, with Judge Homer as chairman, had been earlier appointed to prepare the necessary amendments, and an adjourned meeting held Wednesday afternoon permitted the appropriate legal action. We shall not print these amendments here, as they will appear later in the Annual Report. It is sufficient to say that they conform our Constitution, in every way that we can forecast, to the intent and conduct of the Council's action.



The Home Missionary Society desires to reassert its joy in the new denominational program, and to avow again its purpose to make fruitful and happy its working.

Mrs. Harry Wade Hicks, of New Jersey, was elected to the Executive Committee, the first woman to belong to that most responsible body. We welcome Mrs. Hicks because of the intrinsic value of her own personal abilities, and also, and especially, because she thus represents the great and significant woman's work in behalf of Home Missions.



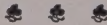
The ocean liner has its great power plant to drive the propellers, but there are numerous inconspicuous but indispensable auxiliary engines provided in every good ship. Certain auxiliary and unadvertised meetings were held at Kansas City, in which matters of very real importance were given attention. The first of these was a noteworthy, two-day conference of home missionary pastors serving fields in the nearer states, notably, Missouri, Kansas, Oklahoma, Nebraska, and Iowa. These earnest men devoted two long, serious days to the consideration of their own great and distinctive tasks, and with particular regard to those features which might serve to lift the home missionary pastorate to the level of a life-long, specialized career. The sessions were held in that widely-known home missionary church, the Metropolitan Tabernacle, and under the leadership of its pastor, Rev. Frank L. Johnston.



Another conference was composed of representatives of ten of the leading city missionary societies, with officers of the Church Building Society and the Home Missionary Society. The purpose was to provide a way materially to improve the relationship of these various parties in matters of joint interest. There were several knotty problems revealed, and the frank and respectful attention granted to each by the others went far to provide the future solution of the questions. So profitable was this session that the Secretaries of the C. H. M. S. were unanimously requested to call together a similar gathering in connection with the Council's next session.



A third most delightful side meeting was in the form of a dinner party, with Mr. E. K. Warren as host, and all the missionary representatives of the Sunday-School Society and the Home Missionary Society as guests. Mr. Warren's hearty hospitality bore fruit in an evening of most tender and inspiring fellowship.



One great sorrow rests upon us. The doctrine of "the greatest good for the greatest number" operates to deprive us of our General Secretary through the Council's choice of Dr. Herring for the secretaryship of the whole denomination. He is thus called to be literally a GENERAL SECRETARY. We grant that as the welfare of the parent trunk is more important than the prosperity of any branch, we must give him up to the larger undertaking. Dr. Herring will, however, stay in his present office until the latter part of the winter, and no action regarding his successor will be taken until the midwinter meeting is held, the last week of January. We publish in this issue a "Short Message" in which Dr. Herring reveals his present interpretation of the situation.



We adopted a "credo" at Kansas City which was not included in the report of the Commission of Nineteen. We were led to believe that among

the chief values of the great meetings none was superior to that afforded by the opportunity of this wide-drawn assembly for promoting acquaintance, cheer, and personal conference among the glorious company of our home missionary workers there convened.

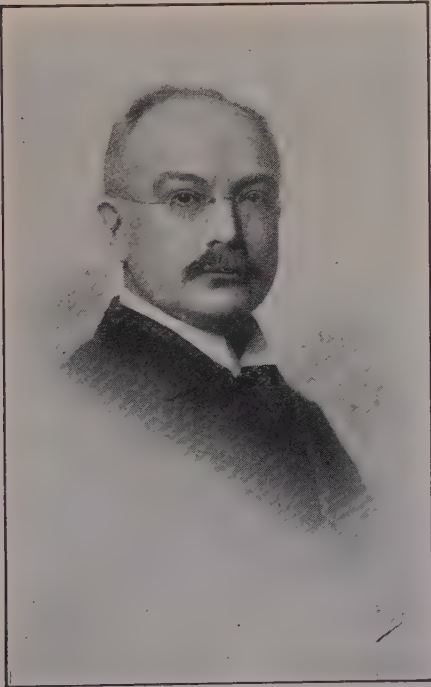
SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 36.

DEAR BRETHREN:

There comes a last time for everything, and I am writing the last of the "Short Messages," through which for some years I have sought to realize to myself and to you the close relation between those in the Society's



REV. HUBERT C. HERRING, D.D.
Secretary-elect of the National Council

office and those in the field. You will know how hard I find the task.

My experience as a home mission secretary has been full of joy. It has brought me rich friendships; it has given me opportunity of service wider than I have been capable of using; it

has cleared my vision and strengthened my faith. I am very grateful for it all. Chief among my reasons for gratitude is my consciousness that you whose task I have shared have believed in me and have sustained me by your confidence and by your prayers. It is not easy to sever the ties which bind me to home mission work and the home mission fellowship. I dread the day when for the last time I shall go out of the door marked C. H. M. S. as one of the Society's servants.

Naturally, I shall look forward with keen interest to the future movements of our Society. I have no question that it is on the threshold of an era of wider service than it has ever known. The Board are taking active steps to secure my successor, and when he is found I have no manner of doubt that he will be a man to whom we shall instantly yield our confidence and love.

But I do not, of course, feel the change so keenly as I would if the new task were in a totally different field from the old. I shall hope to keep the friends I now have and gain others. I shall still be working for the extension of the Kingdom within our denominational lines. In connection with the Commission on Missions and the furthering of the Apportionment Plan, I shall be directly identified with missionary work. For this reason, as well as because of the general denominational interests which I am to be permitted to serve, I am looking forward with anticipation to the duties which have been assigned me by the National Council.

I feel so sure of your friendly inter-

est that I shall venture to presume a desire on your part to know how I conceive of the position which the Council has created. The gist of the case is very easily stated. The Council has undertaken certain functions which have hitherto been distributed among various bodies, or have not been discharged at all. These functions are all in the field of the administration of activities which can only be carried on through the united effort of the churches. There has been no proposal that the Council be given legislative powers. The status of a Congregational church and the standing of a Congregational minister are not only as completely as ever outside Council control, but no suggestion has been made that either now or later they be brought under such control. In order to discharge its enlarged administrative function, the Council found it necessary to assign to its Secretary a wider range of duties than he has hitherto carried. He becomes the Council's executive agent, to look after its various lines of business. His detailed activities will be under the immediate oversight of two chief Council agencies. Whatever he may do in the matter of aiding the Societies through the Apportionment Plan, or in shaping the general missionary policy of the denomination, will be under the direction of the Commission on Missions, of which he is the Secretary. Whatever he may do in the field of general denominational service will be controlled and shaped by the Council's Executive Committee. In addition, it is evidently contemplated that his activities shall be mainly along the lines which may be approved by the various Commissions of the National Council. "He shall aid the Committees and Commissions of the Council" is the language of the Constitution. One more function of importance is assigned to the Secretary in the following words: "He shall be available for advice and help in matters of polity and constructive

organization." This is rather a terrifying item—not to the denomination, but to the Secretary. The task proposed is one which any man in his senses would undertake with diffidence. But accepting the assignment in its evident intent, viz: that the Secretary is not to be content with routine service, but is to respond to every desire for his co-operation in the aggressive development of the work of our churches, one can do no more, and dare do no less, than pledge himself to the best effort of which he is capable.

The first thought which comes to me as I survey this array of duties is that there will be an opportunity for the Secretary to use all his powers to their limit, and beyond their limit, in behalf of high and sacred interests. No happier lot could fall to any man. However inadequate he may feel to such obligations, he cannot be otherwise than glad and grateful if his brethren are willing to entrust them to his charge.

That the Secretary, according to the measure of his capacity and fidelity, may be helpful in our denominational life is very clear. But his influence will not be different to that which belongs to any man who is given a responsible position of service in a great organization. All save the smallest fraction of his influence arises not from himself, but from the forces of which he forms a part.

It is equally plain that he may fail to use, or may misuse, the opportunity bestowed upon him. No man, not blind to his own possibilities of folly and sin, will minimize this peril. But surely our faith warrants us in expecting that he who honestly desires divine guidance will have it, and that he who earnestly seeks to know and to reflect the best wisdom of those whose common task he shares, will be safeguarded against serious error, unless it be in matters for whose right handling we all need light which only the future can give.

May God abundantly bless you in

your sacrificial task, and may the years that lie ahead show a steady strengthening in the denomination whose principles and spirit are to be

dominant in the future of Christendom!

Faithfully yours,
HUBERT C. HERRING.



[EDITOR'S NOTE.—The great crowds which thronged the Kansas City meetings gave the addresses an attentive hearing. But inasmuch as the readers of THE AMERICAN MISSIONARY certainly number ten times as many as were in the largest audience, we now speed portions of these utterances on the wings of the printed page. Selections only can be given, and they must be divided between this issue and the next.]

EXPERIENCES ON THE ROAD LATELY TRAVELED

Extracts from address of Rev. S. H. Woodrow,
Retiring President of the Society

THE first thing that we generally consider is the financial condition. Seven years ago the Society was burdened with a debt of nearly a quarter million dollars. There was also a liability for annuity funds that had been received and turned into current expenses, and that

thus constituted a general charge against the Society. The first and important duty was to have the debt removed and a good financial system established. That debt was canceled in the Together Campaign, which was one of the best pieces of work ever undertaken and carried on by our denomination. Since that time the Society has closed each year free from indebtedness, although in order to do so it has been necessary to cut our expenses down to such a point as to seriously hamper the work, for really prosperous work calls for a larger expenditure of money if it is to go on. That large increase we have not had, and hence it has been necessary to curtail or even suspend certain aspects of our old work.

In addition to paying off all indebtedness, there has been a real increase in the invested funds of the Society. Seven years ago we had about \$300,000 in invested funds. Now we have nearly \$600,000.

At the time of the reorganization of the Home Missionary home missionary societies of Society, certain of the states had their own well organized, and managing their affairs with dis-



REV. S. H. WOODROW, D.D.
Retiring President of the C. H. M. S.

cretion and skill. There were certain other states that had not assumed self-support, and that had not trained a group of workers to manage their own state affairs. One of the first tasks was to bring several states to self-support, and lay upon the local men the burden of responsibility for carrying on the work at home. Several of these states have responded splendidly, and have been developing a magnificent corps of workers. It may be somewhat invidious to make distinctions, but it seems Missouri and Southern California and Washington are notable examples of what a state or a section of a state may do when it faces up to the responsibility for the management of its own home affairs. There are none that will become self-supporting in the near future, but it is a good policy to encourage local workers in every state to do everything possible toward that end.

When we assembled at Oak Park, seven years ago, the state Secretaries and Superintendents were practically strangers to each other. The same was true of the men who assembled to serve on the Board of Directors. Some had personal acquaintance with others from college or seminary days, or because they were working in adjoining states; but there was no general knowledge of the men who were doing the work or of the work they had to do. Through our annual meetings, but especially through the meeting of the Directors and Superintendents in January, all this has changed. To attend these meetings is in itself a liberal education. The man from Maine converses with the man from Minnesota or California, and the man from Michigan with the man from Missouri or Florida. Reports from the special fields and the needs of special fields thus become known to all. The same is true of the men who serve on the Board of Directors. Each is supposed to be familiar with the work in his own state, but every man who attends these meetings, and listens to the reports, becomes familiar

with the story from every state, and also with the work that is being done for "the strangers within our gates." This, I think, has been one of the notable achievements of the past seven years. There are more men familiar with existing conditions in our country than ever before.

During these years it has been the general policy of the Society to strengthen and enlarge work already begun, instead of starting a great deal of new work. This was, in a measure, forced upon us because of lack of funds to undertake new work in any large way, but in any case it would have been a wise policy. The success of the Society is not to be judged by the number of new churches organized, but by the amount of good work which the churches already organized are able to perform. As a part of our general policy, we have aimed to establish new churches, when it seemed necessary to do so, in districts where there was some prospect that ultimately they would come to self-support.

If the work of establishing new churches is carried on indefinitely, and none of them come to self-support, we shall find ourselves in the position of the "old woman who lived in a shoe, who had so many children she didn't know what to do." Some of the older churches that have been self-supporting come back upon the Society, and it is absolutely necessary that new churches should be organized to take their places and bear their share in the general support. Nearly four-fifths of our churches have been planted or aided by the State or National Home Missionary Society.

We have, however, not hesitated to go into neglected regions and plant churches that were purely missionary. Such churches will always exist. It is a fact often lost to sight that scores of churches will be home missionary churches, so far as one can see, to the end of the chapter. Many people say to us, "Such a church has been receiving home missionary aid for fifty years and is no nearer self-sup-

port than it was at the beginning." The only answer is that it will probably be receiving home missionary aid fifty years hence. The only question to ask is whether the church is needed in the little community where it exists, and whether it is really fulfilling its function in work for the good of that community. There are some communities that always will be small, and for that reason will always need home missionary aid.

Fourteen years of experience on State Boards of Home Missions, and seven years on the National Board, have wrought in me the conviction that our greatest difficulty is still to be faced. This is lack of unity among the membership of the local church. I am convinced that the one thing that hinders the growth and progress of our home missionary churches, and in fact, of all our churches, is the lack of unity, love, and hearty co-operation among its membership.

Jesus's prayer that they all may be one, "Even as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou didst send me," is being widely used as a text for sermons and an argument for unity among the denominations. It may be perfectly legitimate, and there is no doubt that it is much needed, but the prayer as Christ offered it was undoubtedly a prayer for unity in the local group of believers. There were then, and for centuries later, no conflicting denominations, though there were conflicting and warring parties in the church. It was for that reason that the Epistles of Paul are full of warnings against wrath and faction and strife, and of exhortations to love and good will. These warnings and exhortations were addressed to local churches at Corinth and Ephesus and Colossi. They are such as these: "For ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?"

In writing to the Galatians, he warns them against the enmities, strifes,

jealousies, wraths, factions, divisions, and parties that exist among them, declaring they who practice such things shall not inherit the kingdom of God. The exhortations in Philippians commands that nothing shall be done through faction or vain glory, but in lowliness of mind, each counting others better than himself.

These passages, all addressed to members of the local church, make it very plain what the thought of Christ and all His immediate disciples was. The absence of envy, wrath, strife, and wrangling from the church, and the presence of love and good will and mutual helpfulness were absolutely essential if the church was to convince the world of the weight and worth of its message.

The reports that come to our office of failure in the fields have a sad similarity. Trouble and dissension in the church; factions will not work together; one party or another will not support the pastor. Sometimes all parties are united, but in opposition to the pastor. Troubles arise because Deacon A. cheated Deacon B. in a trade, and there does not exist between them a spirit of love and good will in the church. Mrs. C. and Mrs. D. have quarreled as to whether they should have cold ham or chicken salad at a luncheon, and they are not on good terms and will not work together. Strife, for some reason or another, between the young people and the older people in the church. Strife between those of musical education and those who are trying to furnish the music by volunteer service in the choir. Such factions in the church that if one party supports the pastor the other party is bound to oppose him. In a year or two the pastor goes, and the other party calls a minister to its liking, who is bound to be opposed by party number one. Sometimes the church had a pastor twenty or twenty-five years ago who left them for some other field, and they have never been able to get anyone like him since. I need not multiply examples, since you can all fur-

nish them from your own church. How can such a church make an appeal to the community? As a matter of fact, it cannot and does not. There is many a community where the really best people are outside the church; the people who are kind and thoughtful and helpful; the people who do not backbite with their tongues or stir up strife and anger by injudicious speech. They are the peaceable people who love quiet and kindness, and for that reason stay at home. There are people of such belligerent temper that there is nothing they so much enjoy as a church row. But, on the whole, we cannot conceive that Jesus committed the interests of His Kingdom to such as these. If all the members of every Congregational church in this country would pull together, and pull with the pastor, for a single year, in a spirit of genuine Christian love, there would be such a revival of re-

ligion as the United States has never seen.

What I have been saying is characteristic, not merely of our home missionary churches, but of many of our self-supporting churches; not merely of Congregational churches, but of churches of all denominations. The prayer which I am sure is on Jesus's lips is the prayer that all His professed followers in every local church should be one in mind and spirit, as He and the Father are one, that so the world might believe on Him. A church can give to a community only what it has. If it has a high order of morality, it can teach and give that. If it has a high degree of spirituality, it can exemplify and teach that. If it has genuine Christian love, it can teach that. More than all else, we need this unity of believers who have the mind of Christ and the spirit of the Master.



THE OBLIGATIONS AND OPPORTUNITIES OF A RESOURCEFUL CITY CHURCH

By Rev. O. E. Maurer, Pastor Center Congregational Church, New Haven, Conn.

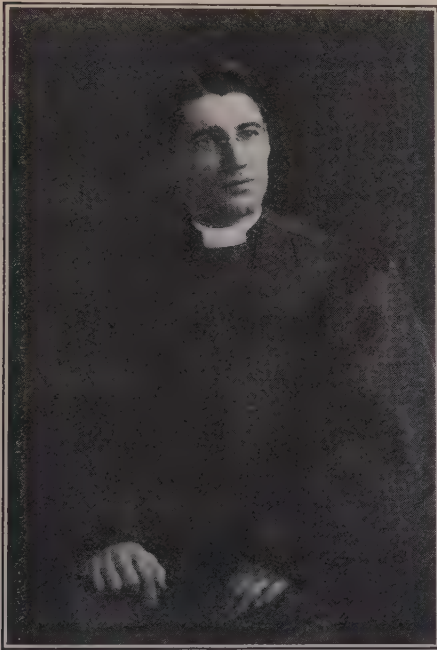
THE first obligation of a city church is to find out why it is in business. We should be able to assume that it is clear on that point, but such assumption is not always justifiable. Many a city church with great resources is marking time because it doesn't know in what direction to march. It ought to know. It ought to decide whether it is to constitute itself an ark of safety, or an ambulance, or an almshouse, or a forum, or an ethical culture society. And if, by the grace of God, it has vision enough to see that it is primarily none of these, but is first and foremost a body of human beings engaged in the task of making a living religion livable, it ought to believe that the power of the church is none other than the power of the Holy Ghost. In the language of business, every

church ought to believe in its line; it should be convinced that "it has the goods," and that these goods are of eternal value and of redemptive power, able to save a city and make it holy.

When the city church which has suddenly found itself confronted by new and alien problems has become dead sure of its reason for being, its next obligation is the tremendously difficult but absolutely necessary duty of adaptation. The reason for many, for most of the city church failures, in the past few years, has been the lack of adaptability. Churches with splendid resources find themselves immobile. Sometimes one is tempted to accuse them of having ossified joints from long sitting still, but that isn't fair. They are more like mechanics who have gotten so used to making one set of motions in their craft that

they cannot learn new ones. The most necessary and the most difficult duty of the city church in New England to-day is the duty of adjusting itself to a vast change in the character of its field.

Our chiefest obligation is to study our field, not as we think it is, but as it is, and then adapt our work as a religious society to meet the needs of the field at whatever cost, forgetting neither the rich nor the poor. The obligation rests upon us. The church is accused of being an ex-



REV. O. E. MAURER

clusive society, stooping in condescension to those it would help, and frowning with Pharisaical disapproval upon the unregenerate. The church must prove that it has a place for every man who is willing to rise and follow Christ. We must prove it, for remember we have not been guiltless of sins of the elect. The church is accused of being capitalistic, not only by the socialist orator on the Green, but by the timid scrub woman who tells the deaconess that she doesn't like to come to church because she

can't afford to rent a "sitting." The church must prove that it requires every man to make the great renunciation, and that it values character above cash. We must prove that we are not capitalistic, and that is a hard thing to do, for there is the Society's budget in the offing, and pew rents count. It is a hard thing to do; but a beginning will at least be made when a church shows that it is really in earnest in the attempt to make a religious democracy of itself—a brotherhood of the burning heart. Scores of old First Churches are in a position to say to the community, regardless of denominational lines: "We exist not for ourselves nor for our traditions; we helped make the city and we belong to the city; we belong to you. Take us at our word, and help us work out our problem together." Brethren, my experience is that those whom we call the "unchurched" will listen to such speech as this, and that to a surprising extent they will come. The trouble is we assume they are not interested. We stand on our church porch and watch the crowds go by, and they seem like a brutal, money-mad, pleasure-loving mob. Follow them to a moving picture theatre, and you will find them responsive not only to the exploits of Arizona Red, the Train Robber King, but to the mute appeal of the Passion Play. We assume that they are irreligious. The fact is their lives resemble some of the little rural churches one sees in the German provinces. The exterior is unpromising, and the mud reaches to the door. But within the altar is clean and tidy, and there are fresh flowers at the foot of the cross. If we make an appeal which they understand, even at the expense of our ecclesiastical grammar, they will come. And I have not found them unreasonable. Only we must mean what we say, the people as well as the preacher. And when these brethren point their fingers at some damnable social injustice and say, "Why does the church stand for that?" we must be able to say, "The church does not stand for

it, and with God and you to help us, we will put a stop to it forever."

Three-fourths of the inefficiency of city church work is due to sheer maladjustment. In most cases the church is conducted for the convenience of the saints, which is another proof of the power of the minority. The city church does not need to rush into a complex institutional program. Often that policy is a placebo for the suddenly tender conscience of its members. A church owes it to the municipality which exempts it from taxation to make the sanctuary available to every man, woman, or child who wants to use it, and at the hour best suited to his convenience. I am a thorough and hearty believer in the need of institutional work, and my church spends thousands of dollars for that purpose. The principle which I am discussing applies to every form of institutional activity. I want to speak more particularly of greater adaptability in providing public and private worship. There are literally scores of city churches of our faith and order, standing like grim citadels in the hearts of crowded cities, with hundreds of people passing their doors every day, yes, sitting down on the church steps to rest. I call these churches citadels advisedly, because it would take an army of sappers and miners to break into them on a week day. And on Sunday the vigilant sexton jingles his keys at the heels of a tarrying worshiper in his anxiety to turn out the lights. We say that people will not stay and pray. How do we know? We lament that they will not come to church. That means, doesn't it, that they do not come to ten-thirty church, or four o'clock church, or seven-thirty church, or, in other words, that they won't conform to our schedule? I believe it is the obligation of every city church to adapt its house and its hours of worship to the needs and desires of the people of that city. Many a minister who is trying vainly to breathe the breath of novelty into a midweek prayer meeting for the benefit of a handful of Gospel-sur-

feited elders would do better to hold an early service Sunday morning for the benefit of men and women who work six days in the week, and whose only chance for a breath of country air is on Sunday. Hundreds of working people cannot come to the Lord's Supper after the morning service because they are solely responsible for their family's dinner. Many a business man would gladly give up thirty minutes out of his lunch hour to sit in a church all by himself for a little time of thought and prayer, if he could get in without using a jimmy.

The day after the *Titanic* went down, some of us in New Haven felt that we wanted to pray. So we went to Center Church at noon and rang the bell. Three hundred people, mostly business folk from the center of the city—Romans, Protestants, and Jews—answered the call. Several years ago we began a special five-o'clock communion service, and people are coming to the Lord's Supper who never came before. I notice that some make the sign of the cross when they take the bread. Last spring we began a daily noon-day service. The average attendance has been 127, with a majority of men. One of our churches conducted a people's forum last winter on Sunday evenings, and the Socialists voted to give up their Sunday night meeting in order to attend. This summer Center Church established an open-air pulpit on the New Haven Green. The deacons spent a sleepless Saturday night, but were on hand Sunday afternoon, and so were three hundred others. A group of laymen rented a moving picture outfit in August, and financed a month of services among the Italians. Not a picture was shown which was not seriously and distinctly religious. The average attendance was four hundred. I dare to speak of these things because they have been done, not only in New Haven but at other churches of New England, once thought cold and inflexible, but which are grappling with the problem of adaptation. The resourceful city church must

recognize the instinct of worship and meet its demands.

The third obligation of the resourceful city church is the willingness to take the consequences of adapting itself. And that is no light thing. It may mean an entire change in the atmosphere and character of the institution. To some people their pew is simply another room of their house, in which they can be assured of com-

fort, privacy, and solitude. These people are in for a jolt. In one church where the wider outlook had been practiced vigorously, an anxious deacon led the minister to a certain pew one evening, and pointed out a smudgy hand print on the new dove-colored upholstery. The minister had a sublime illumination which enabled him to say, "Isn't that glorious, Deacon? Please God we'll soon have one like that on every pew in the church."

THE GREAT SOUTHWEST

By Rev. Frank D. Burhans, Dallas, Texas

THERE are thirty-one churches of our faith and order in Texas. Nine of them are colored, with 260 members; one is Mexican, with eighty-five members; and twenty-one are white, with 2,030 members.

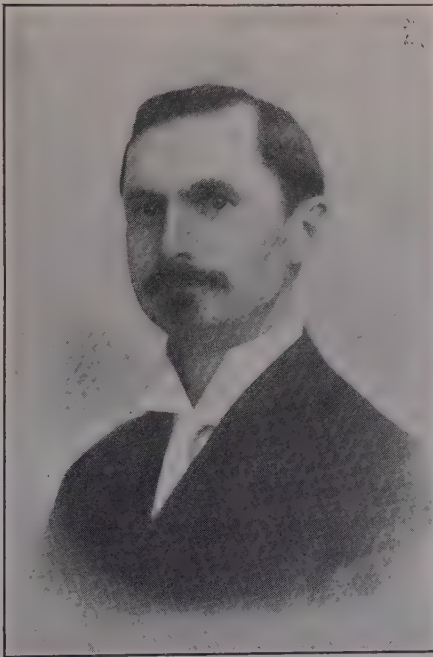
In the early days of our work in the South, we Congregationalists were "seeing black," as Dan Crawford

would say, and in consequence our earliest efforts were directed toward the establishment of churches for the colored man. Eight of these colored churches were organized many years ago and are among the oldest churches of our denomination in the state.

Of the twenty-one white churches, sixteen have been organized within the last ten years, and have 1,400 members, with 1,735 enrolled in their Sunday-schools. A bit of comparison will help us to understand the significance of these figures:

Within this ten-year period the grand old state of Maine, with her 267 churches and all her splendid history and traditions, reports a net loss of 400 members; and New Hampshire, with her 184 churches and a similar glorious past, has suffered a loss of over 1,000 members. So it has remained for Texas to make good the losses of our Northeastern states. In more senses than one are these words of Jesus true of the South—"Lift up your eyes and look on the fields, for they are white already unto the harvest." We have thought them black unto the harvest, and doubtless so they are; they are also decidedly white.

There has been current among us a misapprehension with reference to the adaptability of our church to this particular part of the United States.



REV. FRANK D. BURHANS

One recalls that there was a time when it was seriously maintained that the Congregational church would never make progress west of the Hudson River. If there is a reason why we should not grow influential in the great Southwest proportionately with other evangelical churches, that reason is to be found in such facts as these: The Baptist Church is spending \$150,000 for its home mission work in Texas this year, while the Congregational Church is spending for Arkansas, Louisiana, and Texas combined only \$7,200. True, other denominations have been longer in the field than we, but if they possess any other qualification for success in that quarter which is superior to ours, I am unable to discover it.

In the South, as in the North, men of vision and consecration rally about the Congregational standard wherever it is set up. Only let the ensign be lifted and men of choicest spirit gather beneath its folds. At this present moment, one of the most inspiring examples of devotion to be witnessed within our borders is found in connection with one of our Dallas churches. This

church, though only ten years old, has gathered together one of the most loyal bodies of Christian men I have ever known. One of these men has caught a splendid vision of what the Congregational Church can do in the South, and has purchased lots and erected neat and commodious chapels in three strategic sections of the city, two of which have already established regular church organizations. This same brother has just selected a fourth location and has completed plans for the erection of a fourth chapel, better than any of its predecessors, and with the aid of the Home Missionary Society he will maintain a worker on the field. As a result of these efforts, Dallas has a Congregational fellowship which has grown out of a single church. It is the firm conviction of the men on the field that if one church of our faith and order can be established in each of our thirty-six cities, there will not be lacking men of similar vision and consecration and means who will be led to scatter the seed of the Kingdom in like manner. Brethren of the Home Missionary Society and of the Congregational Church, come to Texas.

STATISTICS FOR THE YEAR 1912-'13.

The report of the Directors to the Annual Meeting contained, among its other significant material, the following statistics of our work during the year ending March 31, 1913:

Churches and missions maintained	2,547
Churches and missions in foreign speeches (included in preceding figures)	433
Sunday-schools	2,398
Missionaries under commission....	1,785
Additional men needed.....	296
Churches organized	123
Church members	93,487
Sunday-school members.....	123,501
Additions on confession.....	7,080
Additions on confession in the whole denomination, exclusive of the home missionary churches..	22,696

Statistics are usually dry reading, but there are times when they can be transformed into a veritable inspiration. For the stimulus of your young people and your non-interested members, hang up a map of Europe. On the various countries paste in large black and white figures the number of immigrants coming from that country last year. Beside this put a map of the United States with the number of incoming aliens marked on each state. The figures can be easily gleaned from the September, 1912, Immigration Bulletin, issued by the Department of Commerce and Labor, Washington, D. C. Someone may be able to answer thereafter the question, "Who is my neighbor?"—*Home Mission Paragraphs.*



REV. WATSON L. PHILLIPS, D.D.

OUR NEW PRESIDENT

The record of close and intimate relation to the affairs of the Home Missionary Society made by Doctors Mills and Woodrow will be maintained by our new President, Rev. Watson L. Phillips, D.D., of New Haven. He comes to this task with the heartiest welcome of his fellow members on the Board of Directors and the Executive Committee, as well as the Society's workers both within and without the home office. No man in our fellowship has had larger acquaintance with the home mission interests of the denomination, nor has been more earnestly enlisted in their behalf. As pastor of the Church of the Redeemer in New Haven for twenty-three years, he has known at first hand the problems of Eastern cities. As a member of the Board of the Missionary Society of Connecticut, he has shared the tasks of a Constituent State organization. As a member

of the Executive Committee of the national Society for many years, and for some time past of its Board of Directors, he has carried the nation-wide undertakings on his heart. Wise in counsel, broad in sympathy, with spiritual insight and ripe faith, he will lead along the lines of fundamental growth and favor. His gracious brotherliness and his self-forgetfulness have won the hearts of all who have worked beside him, and will win the hearts of many more with whom he will be brought into relation in the discharge of his new duties.

We are assured that the Woman's Home Missionary Federation specially welcomes the recognition of their relationship to the Society by the election of Mrs. H. W. Hicks to membership on the Executive Committee. We herewith introduce, with the greatest pleasure, the first woman to participate in the labors of this most important of our Committees.



MRS. HARRY WADE HICKS
Member of Executive Committee

THE WINNING QUESTION THIS MONTH

We have sent our check to the Rev. Henry Harris, pastor of First Church, Danville, Illinois, for submitting the following practical question:

With our small salaries and large expenses, such as horse hire, and railroad fare in getting from one point to another, how are we to get the books, magazines, and papers necessary to keep abreast of the times?

We will give credit to the Pilgrim Press to the amount of five dollars, or cash if preferred, to the commissioned man who sends us, not later than January 1, the best practical answer to this question. The article should contain about 500 words.

HOME MISSIONARIES, WHAT PERPLEXES YOU?

If you will tell us what it is, we will pay you for the information, and in addition we will try to find some one to solve your problem.

It is this way: we want *THE AMERICAN MISSIONARY* to be a soundly practical magazine, even a technical journal, if you care so to call it. We believe that our eighteen hundred hard-working commissioned men confront problems of genuine significance which are nowhere adequately treated in print.

Therefore, gentlemen, we will offer for several months a prize for the best subjects submitted each month. The conditions are these:

1. We will pay three dollars for the winning suggested subject.
2. One such award to be made each month until further notice.
3. The subject must be in our hands not later than the twenty-fifth of the month. The next month's subject must be in by December 25.
4. We reserve the right to reject any or all subjects submitted for any month.
5. Sign your name and address. We will use initials in printing if you prefer.
6. We will try to secure competent writers to treat the accepted subject so as to help all who are meeting the problem presented.

Remember, these prizes are not offered for articles for publication—simply for suggested subjects upon which articles are to be written later. Send in your ideas. Write to The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

REAL COMITY

We have observed that often those who call loudest for church unity are the hardest to do business with when practical unity is at hand. Our courage is cheered, accordingly, when we can report a genuine piece of concrete progress toward this goal.

Commissioners representing the Methodist Episcopal, Presbyterian, and Congregational churches met at Redfield, South Dakota, October 1. We were represented by Superintendent Thrall, Assistant Superintendent Perrin, and Messrs. Pearse Pinch and S. G. Butcher. The other denominations also had their strongest men on hand. Among the actions taken were the following:

1. We declare that in local communities where it is evidently not feasible or best to maintain more than one church organization, such comity relations should be established between the denominations working in the same territory that one or more denominations should withdraw on a reciprocity exchange basis and permit the field to be cared for under responsible

denominational auspices, thus keeping itself in arterial denominational connection.

2. Recognizing the providential development of all the great denominational movements in our country, and thoroughly believing that the work of the Kingdom can best be promoted along those lines, we urge all Christian people in communities where such denominational adjustments have been made to co-operate with these world-wide movements by affiliating, so far as possible, with the denomination given responsibility in that community.

3. We are entirely out of sympathy with the organizing of amalgamated or independent churches which are devoid of denominational auspices or control, and which have no vital connection with the wider movements of the church at large.

4. We deem it vital that every Sunday-school, however organized, should be brought into closest practical connection with some denomination.

After thorough consideration, it was voted that the Congregationalists yield to the Methodists the churches at Timber Lake and Wall, with their outstations, and that the Methodists yield to the Congregationalists Underwood, White River, Isabel, Herrick, and Scenic. And it has been done!



THE TREASURY



MONTHLY COMPARATIVE STATEMENT

OCTOBER RECEIPTS

	Churches	Sunday schools	Y. P. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Legacies	TOTALS
1912.....	\$3,040.84	\$115.93	\$10.00	\$ 2,499.41	\$5,666.18	\$1,719.77	\$1,222.17	\$23,716.06	\$32,324.18
1913.....	4,037.78	128.02	73.91	2,281.95	6,521.66	345.64	1,783.85	7,736.66	16,387.81
Increase.....	996.94	12.09	63.91	.....	855.48	.....	561.68	.....	.....
Decrease.....	.....	.....	.....	217.46	.....	1,374.13	.....	15,979.40	15,936.37

FIRST SEVEN MONTHS OF FISCAL YEAR, ENDING OCTOBER 31, 1913

	Churches	Sunday schools	Y. P. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. St. Soc.	Legacies	TOTALS
1912.....	\$22,252.21	\$866.36	\$ 226.29	\$ 8,089.35	\$31,384.21	\$ 7,028.16	\$10,210.72	\$96,970.64	\$ 145,593.73
1913.....	21,675.86	679.12	268.06	10,243.90	32,866.94	6,055.21	11,643.04	42,271.50	92,886.69
Increase.....	.....	.....	41.77	2,204.55	1,482.73	.....	1,432.32	.....	.....
Decrease.....	576.35	187.24	.....	.....	.....	972.95	.....	54,699.14	52,757.04



OFFICE, 287 FOURTH AVENUE, NEW YORK.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Irving C. Gaylord; Secretary of Woman's Work, Mrs. F. W. Wilcox; District Secretaries, Rev. George H. Gutterston, Congregational House, Boston, Mass.; Lucius O. Baird, D.D.; 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

THE SIXTY-SEVENTH ANNUAL MEETING OF THE AMERICAN MISSIONARY ASSOCIATION

THE Sixty-Seventh Annual Meeting of the A. M. A. was held in Kansas City, Missouri, in conjunction with the National Council, October 24, President Cyrus Northrop in the chair.

The day was fine, and attendance large, but not larger than many of the Annual Meetings held in our separate capacity. What could be condensed into a day was well set forth.

The Treasurer's report which closed the financial year with practically a clear balance sheet—notwithstanding substantial advances in our work—was gratefully appreciated. The deficit of \$322.74 which the Treasurer of the A. M. A. reported immediately attracted the attention of the friends who were present. A deacon from one of the Michigan churches spoke to the Treasurer following the morning session, during which the report had been read, and suggested that a few friends make up the deficit. He began the good work by a considerable contribution. Members of the Executive Committee, secretaries of the Society and a few personal friends handed the Treasurer varying amounts to cover the entire deficit. Among these contributors was a friend from Honolulu, the Hawaiian Islands, with a generous check. As a result of this interest, and without any solicitation or pressure of any kind, the Treasurer was able to report the full amount of the deficit as raised and \$78.00 standing to the credit side of the account, instead of \$322.00 to the debit side. This was one of the little asides that added to the interest of the Annual Meeting.

Several of the papers presented to the Association will be published in completeness for circulation, but meanwhile we present from them gleanings which we think will add to the demand that will come for them when they can be read in their fulness. The *Annual Survey* is already in print and will interest those who follow the work and endeavors of the Association. Our limitations of space allow here but a few excerpts from it.

FROM THE ANNUAL SURVEY

IN this good year of our Lord, the jubilee year of the emancipation of the American Negro, the courts have pronounced on the Baltimore segregation ordinance forbidding white people and black people to live in the same areas of the city. They call it technically invalid but legally tenable. This opens the way for the Ghetto in America. Florida has forbidden white people to teach Negroes in schools. No state has ever gone so far since the slave codes. Something is happening in Washington which we hesitate to characterize, but the *Atlanta Constitution* says, "Segregation of blacks and whites in all government work is rapidly being put into operation in all executive departments of the government." California has denied the right of land ownership to Orientals. The City College of New York has had one of its fraternity charters revoked for the scarcely veiled reason that most of its students are Jews. We have been close to war with Mexico over matters which at the bottom are largely based on mutual contempt. These facts testify to the abiding moral problem which is the life of this Association. Perhaps we ought to refuse to catalogue our activities or report our finances until we have reminded ourselves that the American Missionary Association at the first was not a benevolent board nor an ecclesiastical agency, but a fighting fellowship in behalf of a great cause. Perhaps even now our chief function is not the carrying on of particular missions, but persistent testimony to high convictions about human brotherhood.

At any rate, we have a fundamental task left, the events of the past year being witness.

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The habit of co-operation with Southern white men of vision and good will and with other agencies of missionary service is so old and firmly fixed that we do not always think to record it. We have had unusually notable and delightful experiences in such fellowship during the past year.

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The extension of Congregationalism among the Negroes is being supported aggressively, and its spurious forms guarded against. Too much of our "spontaneous Congregationalism" in the past has originated in Methodist and Baptist quarrels. A Negro pastor, arguing in behalf of a new Congregational church in North Carolina, writes: "Three-quarters of a mile from the depot there are more than nine hundred Negroes; no white people in the place. It has two schools, *seven well-built churches, paying an average salary of \$150 per year*, two small Negro stores," etc. It is needless to report that we did not enter into this abundant opportunity for an additional Congregational church.

* * * *

No one can deal with the hopes and aspirations of these churches without feeling that their initiative and self-consciousness is something to be touched reverently. Their religious genius includes fresh and unexplored spiritual potencies. It is a stream of grace newly sprung from the Source of all grace, from which uniquely interesting expressions are to be ex-

pected. It is easy to feel in the collective religious life of the Negro churches the presence of a very holy thing, but not so easy to follow this gleam out into particular methods of co-operation. We believe in the Negro churches, in the Negro churches as vitally Congregational, and in their Congregational development from within. On the other hand, the financial contacts which effect this process include a good many perplexities in which the Association needs sympathy as well as the churches.

* * * *

An encouraging feature of the financial report which friends of the Association will appreciate is the increase of \$24,310.52 in the reinforcement of the work. Buildings have been erected and improvements made at various points, and this increased

expenditure has been met and has added to the efficiency of the mission work.

* * * *

The conditional gift plan appeals especially to those who have the interests of the Association at heart, but desire to have an income from their funds during their lifetime. In making donations under the conditional gift plan, the friends know that their remembrances of the missionary work are safely guarded and they are assured of a regular stated income, and at the same time know that the amount of their gifts goes straight into the treasury of the American Missionary Association, according to the desire of the benefactors. We call the special attention of our friends to the conditional gift plan in aiding the work of the American Missionary Association.



RETIREMENT OF MISS D. E. EMERSON AS ACTIVE SECRETARY

MISS DELIA E. EMERSON, with forty-four years' record of missionary service in the Association, during twenty years of which she has been Secretary of the Woman's Bureau, resigned from this position in October. The Executive Committee, in accepting her resignation, unanimously voted that in view of her long continued, devoted and fruitful years of labor, resolutions of high appreciation and esteem be passed, and that she be appointed Emeritus Secretary in the hope that yet in other ways her usefulness may be prolonged to the Association.

Miss Emerson came into the service

of the American Missionary Association as a teacher in one of our early schools at Montgomery, Alabama, in the year 1869. It is an interesting fact that her school room was in the old slave market of the city. Transferred the next year to a Normal School in Louisville, Kentucky, she was again transferred to assist in the New York office.

Twice after this Miss Emerson, whose strong desire was to be more directly engaged in the missionary work of the field, placed her resignation in the hands of the Secretaries, but each time her personal preference was overruled, and she remained as-

sistant to Dr. Strieby, who placed great reliance upon her judgment in much of his administration.

In 1883, in recognition of the large share which Christian women had in our work, the "Bureau of Woman's Work" was organized, whose main purpose was to further missionary interests among women, and to promote their co-operation. Miss Emerson was appointed Secretary of this Bureau, and brought to it her large experience and marked ability which for thirty years has borne the distinct stamp of her personality, and has been felt with increasing emphasis throughout the A. M. A. constituency. Endowed with a remarkable memory, whatever has transpired in office events has been at her ready com-

mand, and has aided greatly to keep in historic continuity the events and personalities of more than forty years of changes and movements in the story of the Association. We are happy in the thought that as Emeritus Secretary, we may yet have the benefit of Miss Emerson's knowledge and interest.

Upon the retirement of Miss Emerson as active Secretary of the Woman's Bureau, Mrs. F. W. Wilcox, who had been associated with Miss Emerson for some recent months, was appointed by the Executive Committee, Secretary of the Woman's Bureau.

We have already welcomed Mrs. Wilcox to this position of large influence and service, and we introduce her to our schools, to the churches and readers, with much satisfaction.



MR. IRVING C. GAYLORD, TREASURER



IT gives us pleasure to announce that at the recent Annual Meeting of the American Missionary Association held in conjunction with the National Council at Kansas City, Missouri, Mr. Irving C. Gaylord, of New York City, was unanimously elected Treasurer of the Association. Treasurer Gaylord was a long-time personal friend of our lamented Treasurer Hubbard, and is a member of the same church—the Broadway Tabernacle. Mr. Gaylord's business experience has been large and in lines that will make his services as Treasurer especially valuable. We welcome him with cordial satisfaction to this important position in our great missionary work. He is already at his desk, and to him should be directed the correspondence which has to do with the Treasurer's office.

RESOLUTION PASSED BY THE NATIONAL COUNCIL, OCTOBER 23, 1913

The historic attitude of the Congregational churches of the United States has been consistently for fair play, justice and equality of opportunity for the Negro people. It stands to-day on this platform.

Therefore, this Council views with profound concern the tendency to extend the principle of segregation in discrimination against the Negro race. We regard this form of race humiliation as violating the spirit of the Constitution and opposed to the teachings of Jesus Christ.

The Council, therefore, makes earnest and respectful appeal to President Wilson to use his authority to prevent any such humiliation of employees under the National Government.



GLEANINGS FROM PAPERS READ AT THE ANNUAL MEETING

THE Secretarial paper by Dr. Douglass found its suggestion and argument in the incident related in the tenth chapter of Acts, where Peter received a great light upon his mind heretofore darkened by prejudice. This gave Secretary Douglass his subject.

He first showed how it is sheer mental inertia to abdicate the right to independent personal experience and discovery. Next, he dwelt upon the repressive character of prejudice. The prejudiced are the real victims of prejudice. It is themselves they crush down. * * * It denies and thwarts the natural generosity of Christian impulse and makes us worse than we were. Next, prejudice helps itself by the use of epithets. The function of the epithet is to create big antagonism where there is little or none. Epithets spur prejudice to heightened activity. It calls names, and thus helps on hate. The depressive influence of prejudice was next plainly shown. Anglo-Saxon prejudice, by a studied system of insults, so demeans lesser races that after a while

they come to fit its epithets. The names we call get to be apt. There is one thing worse than being diabolical and that is giving prejudice and caste religious sanction. If prejudice can only intrench itself in religion, its work is done. It says—Didn't God intend it so?—and are not we to accept the visible symbols of color and speech as the natural marks of superiority and inferiority? This bases caste upon the divine will and thus pious prejudice rests back upon religious fatalism.

The Gospel proposes to overcome prejudice. It summons to the task none less than the original, distinctive and creative principle of its own life * * * Christian experience makes all other brotherly experience possible and inevitable, and in the same breath makes all arbitrary distinctions impossible. As to the question of ultimate social arrangements under the Gospel, "this is a matter which this prejudiced age is peculiarly unfitted to judge. What manner of mind might judge that question? * * * A free mind, not one brow-beaten by repressive

prejudice. * * * A just mind, unswayed by the clamor of racial epithets. * * * The mind of Christ, not its substitute of a mongrel religion.

Christian brotherliness is a constructive social principle which we must first free and then trust. We must not force its hand, nor let another do so.



THE MISSION OF SECONDARY SCHOOLS

PRICIPAL HOMER W. STEVENS, of Brewer Normal School, Greenwood, S. C., spoke upon the mission of the secondary schools. While he emphasized the great need of our colleges and universities for the work which is being done by them in the upbuilding of intelligent leadership, he called particular attention to the fact that it is the middle class which determines the status of a people. This great middle class is the concern of the secondary school. We need indeed a large leadership to bring out the vision and set the example of high attainment, but we must have the middle class intelligence to grasp the vision and utilize the example.

In giving concrete results, Prof. Stevens instanced Brewer Normal School, at Greenwood. It has had an existence of over forty years. The number which has gone forth from it reaches into the thousands. Those who have taken its full courses and been duly graduated are about one hundred. So it has come to pass that the word "Brewer" is well known in every community in the Piedmont section of South Carolina, and there are few communities that do not number some who at some time have been students at the school. Multitudes who have got their impulses from it are living well up toward the full meas-

ure of manly and womanly life. Most of them are active members of churches faithfully caring for their church services. The parents who have come under the influence of this school are ambitious for their children, and readily sacrifice themselves that their children may have greater opportunities than they had themselves.

As an instance of the growth and apprehension of "larger needs," the colored people in and around Greenwood have subscribed \$5,500 toward a hospital to be carried on in connection with the school. A colored physician headed the list at \$500; fifteen others have given \$100 each. At the present time, there is a subscription list sufficient to guarantee a \$10,000 building. By the close of the year, we hope to see this hospital in operation, an actively ministering testimony of the united response of a big-hearted people, and a significant tribute to the years of careful consistent work for the colored people done by the Brewer School during previous years. The atmosphere of the work at Brewer is such that the former students of the schools have cherished a real affection for it and are deeply interested in it, and what is true of this particular secondary school is probably true of all our secondary schools in the A. M. A. system. They all speak of

careful, consistent work in the past years and they speak eloquently in promise for the future.

This school recruits largely from the farming class, and a large part of the land in this section is cared for by colored farmers. There have been no improvements to mention in farming conditions, and there has been no encouragement on the part of the white farmers to make improvements. Indeed, the white farmers are themselves so far behind the age in their present methods of agriculture, that until within immediately recent times there has been little encouragement anywhere for the colored farmers. The last fifteen years, however, have seen the breaking up of many of the big plantations, and now it is not uncommon to find colored men owners of fine farms of from three hundred to five hundred acres. The Brewer School is meeting these new conditions. Boys above the Sixth grade get six years of agricultural and industrial training, and the girls, during the same period, are taught domestic science and domestic arts. Meanwhile all are as thoroughly grounded as possible in English, history, mathematics and the natural sciences. In the nurse training school, girls are trained for skilled

service in the sick room, and instructed in practical hygiene and sanitation. The influence of this part of the work can hardly be over estimated.

For fifty years big-hearted men and women have been bringing this blessing of Christian education to the colored people. During these years has come the awakened sense of responsibility on the part of the colored people which has, in turn, helped forward the struggle for better conditions. The dominant thought of the colored mind of this region to-day is the welfare of the family and the race.

The better class of white people in the South are in full sympathy with this work, and are welcoming it. The great mission of the school of to-day is to bring to a successful climax that which has worked the greatest revolution ever effected in connection with a single race. The Association is bringing to the Southern work all that it has to give of careful planning and painstaking study. If men and women of means can be brought to see the work, as the big-hearted men and women who are back of it, and working for it see it, there will be a deepening and a widening of interest in this work, and even greater results will be realized.



RURAL LIFE AND NEEDS IN MISSISSIPPI

MR. JOHN W. HOFFMAN, agricultural instructor in Tougaloo University, at the Annual Meeting gave an excellent address upon the new age for country life. There are in the South about two

or three million Negro agricultural workers. Negro farm owners cultivate 15,702,579 acres. In Mississippi alone, Negro farmers own 2,227,194 acres, which, with the buildings, are valued above \$34,000,000.00. A few are

adopting modern methods, but the masses still retain the same old methods of forty years ago. "We still leave our plows and cultivators at the end of the last row of cotton or corn at 'laying-by time,' and allow them to remain there until the next planting season." It is within the course of instruction at Tougaloo University to present the remedies for these conditions and to teach the students who take courses that include agriculture methods in harmony with present knowledge, and to accept those latest approved for the greater production of crops, the protection from insects, and the ways to put the products on the market in proper form. In Farmers' Institutes also much instruction is given and encouragement for farmers to do more intensive and more rewarding work and less extensive farming. Cotton and corn clubs for boys have been formed, and Negro

parents are taught to encourage their boys to remain on the farm by allowing them wages and by adding to home comforts.

In visiting the homes of farmers in the region near Tougaloo, the result of Tougaloo work is very perceptible. Whatever makes for the intelligent and honest thrift of the farmer, whatever interests the young people and cures their otherwise restlessness, whatever builds up better and more attractive homes, contributes to character, is greatly helpful in the more direct endeavors for spiritual apprehension and Christian life, is missionary work. The life of the masses of colored people, with the inheritance of slavery, needs to be radically changed in the rural communities, and the varied methods of education in Tougaloo and the influences that beam from it are genuine gospel tidings.



AFTER FIFTY YEARS IN HAWAII

[EDITOR'S NOTE.—The address of Rev. A. A. Ebersole, Associate Minister of Central Union Church, of Honolulu, set forth some of the radical changes of conditions in Hawaii since the organization of the Hawaiian Board of Missions, fifty years ago. In the summary of results accomplished and the state of the difficulties of the problem, Mr. Ebersole held the undivided attention and had the evident sympathy of the great congregation.]

IT was about fifty years ago that the sugar industry began to flourish in Hawaii and business began to boom in several inland cities. Hundreds of native Hawaiians who had hitherto lived the simple rural life flocked to these centers. As a consequence, country churches that once had large congregations became almost depleted. In twenty years the

membership of the churches suffered a decrease of more than ten thousand, many of whom, in the distractions and allurements of city life, had fallen away from their Christian profession.

Then also began an extensive immigration of Chinese and Japanese. They came by thousands. It is easy to see the demand that was put upon the Missionary Board. But the

churches rose to the demand, and now for fifty years they have had a wonderful blessing in Christian fruitfulness. The churches connected with the Board have at the present time over one hundred and forty church buildings, with one hundred Sunday-schools and nine thousand pupils. They maintain also seven Social Settlements which are rendering most helpful service. Thus in recognizing their opportunity, the blessing of God has been most wonderfully bestowed upon the churches.

As to the future, when you consider the population of Hawaii by races—for example with more than twenty-three thousand Portuguese; more than twenty-one thousand Chinese; nearly eighty thousand Japanese—added to about thirty thousand

Hawaiians, not to mention others, you will see the bigness of the problem for these one hundred and forty churches. The chief cause of anxiety is the financial depression they are now facing in Hawaii growing out of the new tariff bill which has put sugar on the free list. It will be impossible now for Hawaii to compete with other sugar producing countries, and many of the plantations will be put out of the running. The result will be that former generous contributions for mission work will be lost. The Mission Board has already been compelled to reduce its work to the amount of \$9,000.00 less than last year. This is most regrettable, when the needs are so very urgent and the opportunities are so graciously fruitful of results. Our appeal is to save Hawaii for Christianity.



THE ORIENTAL AS AN IMMIGRANT

By Secretary Hinman

THE paper of SECRETARY HINMAN, of California, entitled "The Oriental as an Immigrant," was a carefully considered and earnestly expressed view of the conditions on the Pacific Coast, with which he is so familiar. It cannot well be condensed and give a fair judgment of its value. Mr. Hinman concluded as to his final attitude:

"It is the attitude of Christ when he looked upon the hungry multitudes. 'When he saw them, he had compassion on them.' The trouble with those in the classes I have mentioned is, that they cannot tolerate the

Oriental as a rival, and are unwilling to treat him as a brother. To them the problem of the Oriental immigrant is how to avoid him, or to exploit him. Christ's method is to uplift him. The mistake of those who insist on democratic ideals and yet will not tolerate the presence of what they term an inferior race, is that they adopt a destructive instead of a constructive program. If 'a slave cannot breathe the air of England,' then there are only two alternatives—keep slaves away, or set them free. England chose the nobler alternative, and not merely in England but in the darkest corner of the world the Eng-

lish flag puts an end to slavery and the slave trade. Physical slavery is an appropriate symbol of all the artificial restraints which men have put upon their fellows. Barriers to brotherhood between races, whether founded in prejudice or in essentially different social and moral standards, are to be abolished only by Christ's proclamation of a universal gospel and a constructive program of Christian uplift for all alien or backward races.

"For a Christian interpretation of the Oriental problem, there must be a recognition of the past and present achievement of Oriental races, a vision of possibilities when Oriental character is shaped by Christian spirit, a faith that will be the substance of present brotherliness and future co-operation in the service of the kingdom. We must rid ourselves of the nightmare that pictures a yellow invasion of the United States as terrible as the march of Ghenghiz Khan and his Mongols upon Europe. We must get over the notion that Asiatics are 'finished and futile clods, untroubled by a spark.' We must recognize that no other nations in the world are just now more responsive to a friendly presentation of the highest ideals of a Christian civilization, and it is our fault the Orientals in America do not respond to these ideals.

"The Christian interpretation of the Oriental problem further involves a very large amount of Christian contact with and Christian service for the Orientals in America. A good deal of race alienation is due to habits of thought and standards of life which are based upon a different religion

The value of the individual, the proper place of woman in human society, the idea of sacrifice for the common good, are not products of Oriental religion or Oriental habits of thought. They can come to the Oriental only from instruction and practice in Christianity. If American civilization is founded on such ideas, they must be taught to Orientals in America by a great deal of earnest Christian service. Our mission work for Orientals, with its night schools, day schools, its home visitation and church services, has only begun its task when it wins the Orientals in America to formal acceptance of our religion. The churches must carry on a long, long process of Christian culture for the Orientals, in which all the social implications of Christianity which we ourselves so slowly discovered, may be impressed upon them and substituted for their own inadequate conceptions. No mere multiplication of mission schools, or provision of the advantages of Christian civilization to the Orientals in America will accomplish this result. It is only by the contagion of the Christian spirit. We need more money for Christian work among Orientals, but a greater need is for more Christian personality, a larger number of strong, continuous personal contacts between Christian Americans and Orientals who are growing into Christianity. We cannot create Christian vital force, even if we have unlimited supplies of money for this work. The churches must give us more of the force which comes from brotherhood if ever the Oriental problem in the United States is to be solved."

PRESIDENT CYRUS NORTHROP, LL. D.

THE closing address of DR. CYRUS NORTHROP, President of the Association, was impressive and significant. It will be published in a separate pamphlet. The few sentences that we quote may perhaps give an idea of its flavor.

He instanced the magnitude of the work of educating and Christianizing ten million Negroes, whose ancestors, but a few years ago, were ignorant slaves, and the methods of the Association. The A. M. A. has always recognized the foolishness of any attempt to build Christianity on a foundation of ignorance. Hence it has from the first emphasized educational work, and as a consequence its schools are, and have long been, among the best and its graduates are confessedly among the ablest Negroes in the South. The results already accomplished are enough to gladden the hearts of the many self-sacrificing and liberal souls who for years have contributed of their not-abounding wealth to the support of the Association. To bring the Negro people out of ignorance and superstition into the light of knowledge and spirituality is indeed a glorious work. The more of these people we can thus uplift the better it will be for their race, and the better it will be for the white race. Education baptized in religion can be depended upon to produce good citizens. It ought to be a matter of great concern to all patriotic people without regard to race, party, section or denomination to care for the better intellectual, moral and religious condition of ten million Negroes in our country.

I do not know to what extent the work of the American Missionary Association interests the people of the different sections of our country, but I know that the contributions to the Society from a large part of the country are small. The Society would have little means for carrying on its work if it were not most loyally supported by the sons and daughters of the Pilgrims still dwelling in the land of the Pilgrims.

When we get the real missionary spirit, we shall be anxious to do what we can to hasten the coming of God's Kingdom. A really alive church must have and will have the missionary spirit, and it is a great deal better to be engaged in carrying the knowledge of Jesus Christ to the people ignorant of His gospel and to the nations that have never heard of Him, than it is to be holding solemn conclaves in our own churches over matters of doctrines that never have been settled and probably never will be settled. The one essential fact for us is, that what this world needs is the spirit of Jesus Christ, and to have that spirit in all the varied relations of human beings, one to another. But the fact is that almost all of us as Christians are half asleep all of the time. Do we begin to realize the magnitude of the work to be done, at a time when Christianity is on trial as never before, and that its continued influence depends to no small degree upon our fidelity and largeness of heart in promoting the discipling of the world? It is time for us to realize that the day of "playing Christianity" has gone by.

THE AFRICAN ABROAD

By William A. Ferris, A.M.

(Two volumes. Tuttle, Morehouse and Taylor Press. New Haven, Conn.)

The sub-title indicates the purpose of the author, viz.: "The Evolution of the African in Western Civilization." He begins with the meaning of history, and in an interesting way, concludes that history has no meaning apart from the fact that there is "an Eternal power not of ourselves that makes for righteousness which finally will conquer the world. By faith in this, we can then calmly face seeming defeat through all disappointment and failure; can be conquerors and cheerful through unpopularity and hatred."

He proceeds to show that in history, "Man is one of the final purposes of the universe;" and this introduces more specifically his study of men and races. He comes down finally to modern life with an estimate of certain public men now "in the public eye." He does not shrink from comparisons though they may be "odious," as he presents those whom he considers the typical great men of his race in this age in our country. After a diversion—in his personal autobiography, his reflections upon "a lack of a criterion of greatness, leads him to pronounce upon those of his own race who belittle philosophers, scholars and literature and the higher institutions which seek to build up men of intellect and power; but are content instead, with schools devoted to the rudiments of learning and mere material desires." He pleads for an education that shall give those who seek and can obtain, creative and constructive power instead of that which makes them merely imitative beings.

In the phases of Negro thought and life, he takes up the question of the Negro's religion. "There is a deep view of serious religion and the Negro's nature, but there is too much oratory on tap. Religiously, the Negro has not sufficiently shaken off the influence of slavery." In literature,

music and oratory, enough has been secured to give promise of a future. He counts four whom he classes as "talented Negro writers," but he waits for a larger literary output. For original thinkers, "there must be a deeper dive into history and philosophy."

Coming down to details he discusses the laws which govern labor, comparing Negro and foreign immigrant labor; and now he begins to scatter with innumerable questions as to Negro conditions and the lack of them. The critical quality here will be likely to excite interest and perhaps somewhat more. To use his own words, "I have plainly, bluntly and boldly stated the things I know to be essential to the elevation of the colored brother." In "A Message to my Colored Brethren," he certainly is frank in his discussion of concrete examples. He holds in his hands the scales of judgment, places his personal views in one side of the scale, and certain of his colored brethren in the other, and one by one he gives his estimate of their weight, handling his weighing machine without any question as to its accuracy.

From this discussion which involves the personalities of leaders, the author passes to a study of the colored race in Africa, Europe, Hayti and the West Indies and in America, tracing the development under Caucasian Milieu. This leads to a consideration of Negro progress in which are mentioned the colored history-makers who "have almost reached the pinnacle of Fame, in the Negro Hall of Fame."

The volumes show scholarly ability and patient research. They are characterized by a positiveness of conviction which ventures at times, close upon the realms of personal infallibility, and if some pages will challenge discussion, we judge that this will please the author.

OBITUARY

We regret to announce the death of Miss Eleanor M. Hyde, who passed away at Emerson Institute, Mobile, Alabama, on November 2, last. Miss Hyde was an accomplished teacher of music; who had been a teacher in the Association's schools for a number of years. She was a faithful teacher and greatly beloved. The interment was from her home in Cincinnati.



NOTE AND COMMENT



THE RIGHT WAY

Social improvements may be inaugurated, but unless the individual is improved by the touch of faith, in Christ, there is nothing but a dead body wanting a living soul. The soul of all improvement is the improvement of the soul. Sanitation is not regeneration. Clean houses are good, but clean hearts are better. Whitewash is essential to health, but being washed white is the essence of salvation. A good environment is an important factor; but what use is it to a dead body? it only makes a good environment bad. By all means abolish unsanitary dwellings, stamp out houses of ill-fame, have good laws on the Statute Book, educate the young, provide facilities for improving the mind, give an adequate wage for service rendered, have open spaces that God's air may be breathed, light up with electric lamp the dark places where evil plies her trade, let the people say whether the dram-shops shall be or not; but these are not all. They deal with earth, not with heaven; with time, not with eternity; with the exterior, not the interior; with the body, not the man. Put God's first, first—"Seek first the kingdom of God, and His righteousness," and, if this is done, everything else will fall into its right place. Men get wrong with men because they are not right with God. Love to Christ always proves itself by love to man.

The late Dr. J. C. Lorimer has rightly voiced the true order of things, he says:

"While the Church may give Her support to special measures of reform, and should always do so when they are sound, it is her plan and purpose to begin, not on the surface, but at the roots of things; not on the effects, but the causes; not on the external crystallisation and organization of human infirmity and moral weakness, but on the internal—on the heart from whence they spring. Her theory is: to cleanse the sources, and the river will be pure; maintain the power in the power-house, and the traffic will keep on the move; supply and fill the reservoir, and the homes of the

citizens will not lack for water. This is her supreme object. Hence, her belief in the spiritual renewals; hence her constant and varied endeavors to get at the individual, at the conscience."

A TALLADEGA COLLEGE APPEAL

Talladega College is still dependent upon the benevolent North for support. Schools of the Industrial type, devoted to the rudiments of learning and the various forms of handicraft, cannot produce the necessary leadership for any race. The mission of Talladega is the upbuild of a people in Christian manhood through mental, moral and physical training in generous proportion. Somehow, such a mission does not attract as does the school given to largely industrial activities.

The output of this college devote themselves to race betterment; and evidences of the value of their work come to us continually. In rural and city churches, in schools great and small, in business and professional pursuits, in the elevation of the home life of the people in the continent of Africa where we have already former students. Talladega is a potent force for good.

CHRISTIAN EDUCATION FOR THE NEGRO

Since freedom, the Negro has increased in population from four million to ten million. He has shown his diligence and his ability in the accumulation of millions of property; thousands of his children are in school; hundreds have become teachers, preachers, doctors, dentists, lawyers, merchants and business men. *But nearly 40 out of every 100 are still illiterate and the Negro is still behind in the race.*

Northern philanthropists have given their money and sent their choicest sons and daughters into the South to take the Negro by the hand and point him to a larger life and a future of hope. The South has given him the public schools, but the North has helped him to a Christian education.

The Brother in Black still needs the help of his Brother in White.

The Christian Japanese of California have given much consideration to the question of mediating between Americans and Japanese in the last few months, when the feeling has been so strained over the recent legislation. Under the Japanese Interdenominational Missionary Society they have redoubled their efforts to reach scattered communities of Japanese with the message of peace and good will through the gospel. They have considered plans of developing a more cordial feeling by the employment of speakers both in American churches and in large mass meetings of the Japanese. An evidence of the remarkable influence which this organization has secured in the Japanese community is the fact that representatives of the Japanese Association of America have recently come to the officers of this Christian Japanese organization offering two hundred dollars a month to be used by them in the employment of an American evangelist who shall seek to bring Japanese and Americans together on the basis of Christian brotherhood. The appointment has been offered to Rev. H. H. Guy, D. D., of Pacific Theological Seminary, and he will devote at least half of his time to this service. It is hoped that American churches everywhere will be open to him with his message of international brotherhood through Jesus Christ.

Rev. Dr. Kozaki, of Tokio, Japan, Moderator of the Congregational Churches of Japan, has just completed an extensive tour of America, and sails from San Francisco September 4. He spoke at the Lake Geneva Missionary Conference, and left a son as a student at Oberlin College.

A characteristic feature of the new Buddhism in Japan is the effort to use the national spirit to maintain loyalty to religion. The Buddhists in America oppose the work of Japanese Christian missionaries by declaring that Christians are weakening the allegiance of their people to their native country and are socialists and anarchists of the worst kind.

BATTELL LOOMIS IN THE INDEPENDENT

People ignorant of word-meanings consider that "nigger" means "negro." It doesn't. The term may only properly be

applied to a certain low and unfortunate order of humanity, white or black, and should not be used even in that sense. There is a colored barber on the Fall River boat "Commonwealth" who, by no unpleasant stretch of the imagination, could be called "nigger."

I had my hair cut by him the other day and, to while away my time, picked up the book he had been reading. It was essays on the style and aim of Goethe's writings. I laid the volume down again, since its owner at once out-distanced it in interest to my mind. From Fifty-ninth street, East River, to the pier in the North, I enjoyed that most excellent of pleasures, communion with a human heart and an aspiring mind. The man was familiar with the late Coleridge-Taylor's subtle harmonizations of African melodies and was well read in the literary works of this country.

I cite this Negro thus fully because it is my purpose emphatically to consider the futility of race-distinctions as typified by the vulgar epithets applied in scorn. Other terms—which I might call boomerang words, since they hit their users harder than those they are aimed at—are "Dago," "Chink," "Sheenie" and "Gringo." These are all used in the world and I quote the latter because it is applied in Southern quarters to us superior White Men in the north of the western hemisphere.

It simply doesn't apply. We are Americans, not gringos. So, logically, are our scorned brethren Italians, Chinese, Nipponese and Jews. There can be no disparative race distinction between Men. A Man, and there are some of every color, is, above all petty definitions, secure in his title to manhood and he will seek and find his own if he has to despise his own kin to do it.

When a tide is running in, loiterers on the shore will seek a higher level if particular about their apparel. A tide, not of ocean, is on the turn now, and when it flows it will carry much dry-rot of superstition before it that it were well to keep our spiritual skirts clear of. We are daily using wiser efforts to secure happiness. Peace we know to be happy state. Love we know attains to it. Brotherliness is the fine phase of Love that is spreading o'er the world as a tide and breaking the barriers of jealousy, sus-

picion and ignorant hate among the tribes.

When we will look for the mind and heart of those our instinct names as equal souls, shallow visages will not affront us and there will be no more talk of Yellow perils and the menace of the Black.

Let us dam up our streams of shifty prejudice and employ the power thus gained to light the friendly signal fires that shall call into being the first, and the last, great World Federation!—

HELP THE BLACK MAN

Rev. Ward Platt, D.D.

The black man is here in greater numbers than in any other country save Africa. His American level is, that of a tableland high above the one hundred and thirty millions of his people in Africa and elsewhere. The American Negro tends to world leadership for his race. Whatever we, through patience and tireless, brotherly helpfulness, encourage this man to make of himself here, we thereby set up a standard and set in motion a dynamic which will lift the African continent. Does this man's white brother sense the prison house of the son of Ham? Socially, industrially, politically, he is walled in. Other men may freely exercise their every power in a field of unfenced possibility.

Pause for the moment and note what the Negro in America cannot do and may not become save among his own people. His imposed limitations are enough to paralyze ordinary endeavor. Yet so many of the race ignore handicap and barrier and doggedly climb hand over hand to success that they command respect and commendation. How may we help? Whenever he asks the privilege of growing to Christian manhood, give him a man's chance. Give it to him by helping him to sustain the church schools which stand for training in industrial competency, professional skill and race leadership. This race must work out its salvation apart. As American morals are purer, so will the race be blacker. This means evolution from within or black leadership. This means a chance for growth and training which may fit for this divine opportunity. *It is up to the man of Amer-*

ica to see that the Negro has this chance. To deny it is to cut the tap root of the whole missionary propaganda. If the Negro cannot find his chance in Christian America, what about Christian America in Africa?

The black man holds the key to the awakening agricultural possibilities of the new South. These possibilities unfold in amazing profusion. The average black laborer in skill and habit falls short of present-day requirement. He must measure up or give way to others. The European immigrant may be his competitor. The immigrant fare from Europe through the Panama Canal to California will not much exceed the rate to New York.

This spells a new era for the advancing South. This black man must hold his own or go to the wall. It means the crowding of millions into impossible conditions. We allow this at our peril. Our safeguard is not in discouraging immigration, but by inspiring the Negro to inherit his birthright, for he has it in him to stand against all comers. God's call to America is a call to the men of America to help the American Negro to manhood and thereby to redeem the destiny of Africa.

PROGRESS IN PORTO RICO

"Industrial education among the natives of the island of Porto Rico is making greater progress than ever before in the history of the island."

"Under the guidance of the American Government the people of Porto Rico have thrown off the lassitude which characterized them for so many generations and are now extensively engaged in learning the industrial arts, with the result that the islanders are making rapid progress. Another generation will see the establishment of large plants for the manufacture of all kinds of materials used by the people. Of course the island will always remain an agricultural country, and the people will devote the greater portion of their energies to the development of the great plantations of the island.

"The improvement in the sanitary conditions since the American Government took possession has been wonderful. At the

time of the invasion of the American army the people lived under the worst conditions imaginable. To-day the streets are clean, the houses are for the most part well ventilated and there is a system of sanitation which would do credit to the most modern of American cities.

"The people of the island, especially the upper classes, are developing a fine educational system, which is working wonders among the boys and girls. While the plan of education in vogue on the island is not of the character which is found in our American cities, it is more practical in that the natives are being instructed in manual labor. They are apt students, those Porto Rican boys and girls."

"YAS'M," said Uncle Mose, "I'se seventy-nine years ol', an' ef I lives an' nothin' happens, I'll be a octoroon my nex' buff-day."

Miss Mary smiled. "You don't mean octoroon, Uncle Mose," she corrected. "You mean octogenarian."

"Yas'm, dat's it, dat's it. Octo geranium, 'cose. My ol' tongue jes make me plum 'shamed sometime, de way hit git twisted."

The latest census gives the following figures, showing the growth of the Negro population in the United States: 1790, 757,208; 1800, 1,002,037; 1910, 1,377,808; 1820, 1,771,656; 1830, 2,328,642; 1840, 2,873,648; 1850, 3,638,808; 1860, 4,441,830; 1870, 4,880,009; 1880, 6,580,793; 1890, 7,470,004; 1900, 8,833,994; 1910, 9,828,294.

It is popular to-day to berate, in church and state, the people and the influences of our great cities. Now New York, Philadelphia, Chicago, is each a great panorama of good and bad; a melting pot of the nations; a witch's cauldron in which great wealth and great poverty, and the sins of both, are being vigorously stirred together. But to suppose that the individuals, great or small, clergy or laity, rich or poor, are to be regarded otherwise than as simple human beings, like unto the rest of us, striving as we strive, failing as we fail, sinning as we sin, and then trying again as we try, is to take a painfully warped view of a great

mass of people whom God knows one by one, but whom the American people sometimes think of only in the mass.—*The Living Church*.

"You cannot civilize people by labels or nostrums, or free lecture tickets, or even free libraries; you cannot civilize them in crowds at all. In this, as in everything else, you must begin with the individual, and that individual should be yourself."

Will some of our students in the A. M. A. schools tell us what is the matter with the following?

Suppose we have $x=1$
 $y=1$

Then of course $x=y$

Multiply by x : $x^2=xy$

Subtract y^2 : $x^2-y^2=xy-y^2$

Divide by $x-y$: $x+y=y$

or $1+1=1$ i. e. $2=1$

Prof. Kelly Miller, of Howard University, has formulated a very comprehensive oath for Afro-American youths.

"I will never bring disgrace upon my race by any unworthy deed or dishonorable act: I will live a clean, decent, manly life; and ever respect and defend the virtue and honor of womanhood: I will uphold and obey the just laws of my country and of the community in which I live, and will encourage others to do likewise: I will not allow prejudice, injustice, insult or outrage to cover my spirit or humiliate my soul; but will ever preserve the inner freedom of heart and conscience: I will not allow myself to be overcome of evil; but will strive to overcome evil with good: I will endeavor to develop and exert the best powers within me for my own personal improvement; I will in all these ways aim to uplift my race so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a byword of reproach."



THE A. M. A. TREASURY

Irving C. Gaylord, Treasurer



The receipts from Churches, Sunday-schools and Women's Societies for the month of October, 1913, show an increase of \$2,404.70 over those of October, 1912—and gifts from individuals are larger by \$1,267.90. The Y. P. S. C. E. gifts are less by \$28.86, and the total receipts for the month, outside of Legacies, show a gain of \$3,643.83. The receipts from Legacies during the month were only \$256.55, while for October, 1912, they amounted to \$7,533.34—the net result showing a decrease in the total receipts for the month, as compared with October, 1912, of \$3,632.96.

We give below an analysis of the receipts for the month of October, also a statement showing the amount available on regular appropriations and amount designated by contributors for special objects, outside of the regular appropriations.

RECEIPTS FOR OCTOBER

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1912.....	\$3,567.46	\$202.96	\$ 914.03	.....	\$ 113.32	\$4,797.77	\$ 1,061.60	\$ 5,859.37	\$ 7,533.34	\$13,392.71
1913.....	5,766.85	208.00	1,114.30	.....	84.46	7,173.61	2,329.59	9,503.20	256.55	9,759.75
Increase.	2,199.39	5.04	200.27	.....	.....	2,375.84	1,267.99	3,643.83	.....	.....
Decrease.	.....	.....	.....	.....	28.86	.....	.....	.....	7,276.79	3,532.96

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1912.	\$ 3,496.10	\$179.96	\$823.58	.....	\$ 78.32	\$ 4,577.96	\$709.45	\$5,287.41	\$7,533.34	\$12,820.75
1913.	5,635.65	183.09	970.30	.....	81.21	6,920.25	419.59	7,339.84	256.55	7,596.39
Increase.	2,139.55	3.13	146.72	.....	2.89	2,342.29	.....	2,052.43	.....	.....
Decrease.	.....	.....	.....	.....	.....	.....	289.86	.....	7,276.79	5,224.36

Designated by Contributors for Special Objects outside of regular appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1912.....	\$71.86	\$23.00	\$ 90.45	.....	\$35.00	\$219.81	\$ 352.15	\$ 571.96	.....	\$ 571.96
1913.....	81.20	24.91	144.00	.....	3.25	253.36	1,910.00	2,163.36	.....	2,163.36
Increase.	9.34	1.91	53.55	.....	.....	33.55	1,557.85	1,591.40	.....	1,591.40
Decrease.	.....	.....	.....	.....	81.75	.....	.....	.....	.....	.....

FORM OF A BEQUEST.

"I GIVE AND BEQUEATH the sum of——dollars to the 'American Missionary Association', incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Charles R. Brown, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D., Albuquerque, New Mexico.

TRIENNIAL REPORT PRESENTED TO THE NATIONAL COUNCIL, KANSAS CITY, MO., OCT. 30, 1913

THE Congregational Education Society, the oldest of our National Home Missionary organizations, will celebrate its 100th Anniversary in 1916, and a review of its eventful career will reveal how vital has been its connection with the development of Congregationalism in our country.

During the past three years the receipts from churches, legacies and other sources show an increase of \$62,033 over the previous three years, while the contributions from churches alone increased \$36,155.

STUDENT AID

666 students preparing for the Christian ministry received aid to the amount of \$31,850.

187 of these 666 were foreigners representing eleven nationalities.

479, or about 71 per cent. of the total were theological students and the appropriations to eight theological seminaries for students aid were approximately as follows:

Andover	10	students	\$ 500
Yale	20	"	1,000
Pacific	28	"	1,400
Hartford	59	"	2,950
Atlanta	68	"	3,400
Bangor	76	"	3,800
Oberlin	89	"	4,450
Chicago	149	"	7,400

ACADEMIES AND COLLEGES

\$13,595 has been given to fourteen academies and five colleges.

In the West as in the East there is

a great field of usefulness for the Christian academy and the Christian college. Phillips Academy, Andover; Phillips, Exeter; Kimball Union, Dummer Academy, Williston Academy, St. Johnsbury Academy and many others in New England have had eventful careers; have attained and are maintaining high standards of scholarship, thus assisting the colleges in raising their standards. Their line of graduates have gone out through all the earth.

New England recognizes its debt to its Christian academies that have sent their roots into the lives of the people.

The West will profit by the same sort of schools, and especially will it look to them for that body of wise, sober-minded, far-seeing, religious laity, that help to make up the warp and woof of a democracy.

The Christian college has its own distinctive place whether in the East or West. Its mission is to lead the students to the sources of truth; to teach those ideals that make for noble living; and to inculcate the tenets of human brotherhood which is the basis of democracy.

Through the generosity and foresight of Mr. James J. Hill, President of the Northern Pacific Railroad, large gifts of money are now being made by him to those colleges in the Northwest that are closely related to a religious denomination.

CONGREGATIONAL PASTORS AT STATE UNIVERSITIES

Since the last Council the Society has been able to help in the support of either a pastor or student helper at

Iowa State University
Iowa Agricultural College
California State University
Nebraska State University
Wisconsin State University
Kansas State University
Kansas Agricultural College
Illinois State University

In one University there are 740 Congregational students; in another over 500; and in another 540 and so on.

The response of the students to efforts in their behalf is encouraging. They welcome the sympathetic approach and kindly fellowship of these pastors and helpers.

These workers make the local church the center of their operations using it for Sunday evening services and for courses of lectures on the "Life of Christ," "Social Teachings of the New Testament," "Missions" and other subjects, and as a social meeting place.

In one instance the University pastor hunted up and brought into the local church 100 young men and women; Sunday-school classes of students are formed; student membership in the Christian Endeavor Society is largely increased; students are visited in their rooms for the purpose of bringing them to a religious decision. Students are also sent out into smaller towns and villages to conduct religious or social betterment conferences.

The Society therefore earnestly commends this work to the support of pastors and churches, the Society should be able to employ the best equipped clergy for these pastorates and with salaries fully commensurate with their abilities and the importance of the work.

UTAH AND NEW MEXICO

The fourteen schools in these two states are working in a militant atmosphere.

Both the monarchical and oligarchical forms of religion are, and always have been, hostile to a religious democracy. The two orders cannot amalgamate, they may dwell side by side but they do not fuse.

In that fact the Education Society sees its mission in Utah and New Mexico and its steady endeavor is to give liberty to the captive mind and broaden the religious horizon of the hundreds of youths now enrolled in its schools.

That the long years of educational work in both these states is bearing fruit is now seen in a growing independence among the youth of Utah who are daring to think for themselves, and in the insistence of the people on more and better schools even in face of the opposition of church authorities.

In New Mexico, the continual neglect of the people by the Romish Church stands out in sharp contrast to the devotion, self-sacrifice and tolerance of the Christian teacher, and the young people are inquiring into the merits and tenets of Protestantism and are awakening to a sense of the importance of education.

For the present at least Congregationalism may well turn their eyes to the South and increase their contributions and interest in this needy field.

In closing it may be said that whatever modifications may take place in our educational policy in coming years, whether there be one or two educational societies, the fundamental fact will not change that there is need of a forward movement of our Congregational educational forces; of a renewal of our faith in the evolutionary process that goes back of the foundation of the Christian Church and is co-ordinate with the process of creation; of a belief that as a denomination Congregationalists are fitted, by tradition and training, to help on this spiritual evolution, and that wherever under the Flag a school of any description is needed, from the kindergarten to the highest professional or technical institution, the educational

forces of Congregationalists are ready to render assistance. The Education Society of the denomination should be big enough to know no creed or race or social condition, but wherever there

are darkened minds, ill-trained wills and prejudiced spirits, there are the Macedonians calling for the institutions of whatever name that bring light, strength and peace.



CONGREGATIONAL STUDENTS AT STATE UNIVERSITIES

ADDRESS AT NATIONAL COUNCIL, OCTOBER, 1913

Rev. Noble S. Elderkin, D. D., Kansas

A NEW opportunity presents itself to the church, one that hardly existed when the Council met at Oberlin for the first time forty-two years ago.

Only a handful of the nation's young people, 6,694, were then in institutions of higher learning supported by the state.

Fifteen years later the number was 11,604; another 15 years go by and the number begins to be respectable, 45,417. The new figure is 112,000.

112,000 young men and young women in state universities and colleges and nothing can stop this drift toward the state university. It has become a march and nothing can stop the march.

In 25 years the denominational college of the Middle West will be a thing of the past. Unless it secures its endowment in somewhat of a hurry. At least President Lowell saw it so.

At his inauguration there were a good many presidents of state universities.

Some of you may recall what President Lowell said when he pointed to these men. "Men of Harvard, these are your competitors of the future."

Reginald Campbell is reported by Frederick Lynch to have said on his way back to London after his last visit to the States:

"We talked a great deal about our American universities," said Mr. Lynch. He had been thinking much about them. The great universities of the West had deeply impressed him. He said that the solution of our national and social problems lay with those young men. He felt with Andrew D. White that these universities

had in them the potentiality of the nation. But he had come away from some of them depressed, while at the same time he saw there the possible hope of the country. For the *religious atmosphere was lacking*. The universities themselves made no provision for religious teaching. In some of them the student organizations for religious life were weak.

"I think," he continued, "that almost the most important task the churches in America might set for themselves would be to get hold of this vigorous young life of the state universities. I could not see that much was being done. But it is here that everything should be done."

Now such a conclusion should have been a challenge to the church, instead of a satisfying comfort.

I know denominations that make the charge of godlessness against state universities. It makes it easier to boost for the denominational institution. I know a denomination that has opposed the introduction of a university pastor at Lawrence, Kansas, because such religious care for students of that persuasion at the state university would hamper the denominational school in its campaign for students.

Perhaps what is true of Kansas is true in most other states. There are more Methodist students in the University of Kansas than in Baker, the leading Methodist institution in the state.

There are more Presbyterian students attending the University of Kansas than are attending all the Presbyterian Colleges of the state. Only

9% of the Presbyterian students in the state of Kansas are in Presbyterian schools and colleges.

I think I am within the truth when I tell you that there are more Congregational Students in Kansas University than there are in Fairmont and Washburn—the two Congregational colleges of the state. 750 at Michigan. 600 at Wisconsin. 500 at Illinois.

The future leaders of the middle west. The men and the women who are to stamp the life of the middle west in the years just ahead. It won't do to train these future leaders in an atmosphere of godlessness.

Look at the state universities again. There are signs of awakening.

12 years ago the Christian church sent a man to the University of Kansas to care for the 30 students of that order who were then in attendance. He has been there all these years and the Christian church throughout the state of Kansas has been growing. There may be no relation. I do not claim that there is. But I know of a good many young men who have gone into the ministry of the Christian church from the University of Kansas.

It is possible that we may look for the young men for our theological seminaries in these institutions. The denominational school seems unable to supply the demand. Here is an almost unworked field for Congregationalists. The Congregational church in Manhattan where the state agricultural college happens to be has given 18 men to our ministry. That shows what kind of results may be expected. Who would think of securing religious leaders in an institution for the training of farmers?

The Christian church for the last 15 years has been planting its Bible Chairs in state university centers.

Then the Presbyterian church saw the opportunity and in 1906 organized a special department in its board of education to care for the increasing number of Presbyterians in state universities. The work grew so splendidly and promised so much that in 1910 it called a Congregationalist to be-

come secretary of that board. He has now 24 men under him, ten of them giving all their time to this work among Presbyterian students at state universities.

Their minimum salary is \$2,300. Wherever the income will warrant a salary of \$2,500, that amount is paid.

In 1910, the receipts for this special work among university students amounted to \$58,512. In 1913, the receipts have totaled \$106,647.

In 1908, it was possible to gather together a group of those who were working among students at state universities. They spent 3 days in Ann Arbor in April of last year.

The second conference of workers in state university centers met in Chicago the next year. Madison was the gathering place in 1910. At the University of Illinois in 1911, 73 were present; 19 Presbyterians, 17 Methodists, 13 Congregationalists. Two years ago almost a hundred came together at Iowa City and last year about the same number in Lawrence. Next February the conference will gather in Bloomington, Indiana.

I can't help wondering when I see the results of Presbyterian work if it isn't about time for us to be getting into the game in earnest. Say with the creation of a University department in our Education Society.

I think it is John R. Mott who contends that the city opportunity does not for one moment compare with the state university opportunity. He pleads that the best men in the denomination be placed in those pulpits. *He urges that money for the next 15 years be put into men and not into buildings.*

The great necessity upon those who work in university centers is the insuring of the continued activity of the student after graduation. During his university life he ought to be trained as a skilled layman.

No other point in the whole state ought to be watched as carefully as the point where the state university and the state agricultural college are located. For there the leaders of the next generation are being developed.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D. D.; Treasurer, Henry T. Richardson; District Secretaries: Rev. Robt. W. Gammon, D. D., 19 W. Jackson Boulevard, Chicago, Ill.; Rev. Milton S. Littlefield, 1215 Dorchester Road, Brooklyn, N. Y.; Educational Secretaries: For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal.

A GREAT MEETING

The National Council at Kansas City, which seemed so great at the time, grows larger as it is reviewed.

The excellent reports given in our denominational papers deserve to be preserved and carefully re-read, and especially the numbers in which the work of each of the Societies is displayed.

It was conceded by all that that which gave importance to the meeting was the great missionary work in which the denomination is engaged. The reconstruction was that it might be brought into closer relation with all the churches.

To do this in the wisest possible way gave much solicitude, and it received the most earnest thought of the membership of our churches, rank, file, and leaders.

The Sunday-School Society promptly took steps by which it can put itself fully in line with the action taken by the Council.

THE SUNDAY-SCHOOL SOCIETY ANNUAL MEETING

The interest had been so intense in the business sessions of the Council, that it was feared it would wane after the climax was reached. The annual meeting of the Sunday-School Society, however, called out a crowded house which remained to the close of its sessions.

The reports from each department, Missionary and Extension, Educational, Editorial, *The Congregationalist* and the Business Department showed the work of the year to be the largest in the history of the Society.

The addresses by the district secretaries, Miles B. Fisher of the Pacific Coast; R. W. Gammon of the Chicago District, and M. S. Littlefield of the New York District, were pronounced marvels for conciseness, brevity and interest. Miss Margaret Slattery, "From Everywhere," as usual won all hearts and stirred the deepest enthusiasm for larger and nobler service for religious education through our Sunday-schools.

Copies of the Annual Report will be sent free to any who send requests for them.

DR. ALLEN'S ADDRESS

One of the addresses of the Council which will be of great permanent value was given by Rev. E. B. Allen, D.D., of Toledo, Ohio, in which he set forth the need of "A Higher Rating for the Sunday-School."

We hope it may be widely circulated in full. We can here only give a paragraph from Dr. Allen's address:

"What shall be the goal for the future? Our schools cannot succeed without adequate organization and equipment. More and more the principles of grading will be accepted and utilized. Most fundamental is the need for teachers of ample training and vision. That church will be the strongest in the community and will best discharge its mission which has the best Sunday-school. That church will have the best Sunday-school which sacrifices and sweats and toils and prays to get it.

From this Council meeting should begin at once a *campaign for new members in the Sunday-school*. Our leaders have modestly suggested a gain of at least 30,000 per year. It is too small. Such a gain would be only five for each school. It ought to average *twenty-five*. That would mean 150,000 per year and we can do it if we try!

We must *continue the campaign for increased efficiency*. The grading of our schools is sure to spread. The time will come when the church's conception of the teacher's work will be so high that every teacher will be satisfied with nothing less than a thorough course of preparation. A teacher-training class in every school, or for a group of schools, will become a necessity and not an ideal. Our denominational literature is packed with the best and most inspirational helps which can be found anywhere and not to use it seems almost criminal neglect.

Finally, *we must develop a more intimate working relation between the church and Sunday-school*. If this is done in any sympathetic and orderly way our Sunday-schools will yield more than the suggested 30,000 new members for our churches every year. Too many churches are organized and conducted with a view to the needs and tastes of adults only. The children have an entirely subordinate place although Jesus put "*a child in the midst*." We have quoted, "Feed my lambs," and then built a manger so high that only some precocious child giraffe could get anything to eat. Too often the church takes the twig after it is badly bent. We have been running ambulances and hospitals for adults at the foot of the precipice and set few bars to protect the children on the cliffs overhead.

BUILT IN A DAY

Rev. C. G. Murphy, Superintendent, Okla., Tex. and La.

THE tabernacle in the new town of Hurley was built, painted, furnished and dedicated in one day. The work was done by a Building Bee in which the whole community participated. Men came from Spring Lake Church, a distance of 27 miles, with hammers and saws to help their neighbors get a

place of worship. The four pastors of the Panhandle were present also and joined the laymen in the labors of the day.

The men did the building and the women served dinner and supper on the ground. All the work was gratuitous, not only in building but in the hauling of the material a distance of



THE MORNING—HURLEY "PANHANDLE" TEXAS

20 miles. The tabernacle is 24x40 with 8 foot posts. The ends are fully sided and sides for five feet high. The upper three feet on the sides and the gables are covered with canvas. The side canvas may be rolled up, giving plenty of ventilation. The roof is made of heavy tarpaulin which is firmly fastened to the rafters. All the lumber can be used in a permanent building later.

The progress of the day's work can be inferred somewhat from the accompanying pictures.

At night the last sounds of the hammers were blended into the opening songs of praise. All the pastors and Superintendent Murphy conducted a fitting dedication service. The tabernacle was filled to overflow. The dedication service was a fitting close to a triumphant day.

Much credit for this good work is due our Missionary, Rev. O. T. Wattenbarger.

The building of the tabernacle in one day has done much to create a community interest in Sunday-school and church.



THE AFTERNOON—NEARLY READY TO DEDICATE

There were from 20 to 40 men at work during the day. Fully one hundred men, women and children partook of the bountiful picnic dinner. Many of the families had not met before. This was the first social function of the town and the first team work they had done together.

There were no class distinctions. The few who came in autos and the many who came in heavy wagons with mule teams soon formed one busy social crowd. Their first gathering was about a common altar erected with their own hands. Religion does not often get an even start. Here it has a good lead with an inside position. This is a good commentary on the present settlers and a prophecy of the future status of the town and community.

TREASURY NOTES

It is encouraging that the receipts for October were \$1,885.49 in advance of the corresponding month of last year. The donations to date are \$1,616.01 in advance. There has, however, been a falling off in legacies of \$5,000. There has been in response to earnest calls enlargement of the work. The Society must not go in debt. Work can not be cut down without serious loss. If each church reaches its apportionment the work can be carried. Will not some churches go beyond the apportionment to make up for those who are unfortunate and can not do their share? Individual gifts will greatly aid. The Society should be remembered in legacies.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

FOR THE FIRST TEN MONTHS OF 1912 AND 1913

	Churches	Individuals	Aff. Soc.	Interest	Legacies	Totals
1912.....	\$10,416.06	\$3,341.48	\$5,142.91	\$9,245.97	\$15,150.00	\$43,296.42
1913.....	12,348.66	6,907.72	4,949.85	10,651.69	2,176.66	37,034.58
Gain.....	\$1,932.60	\$3,566.24	.....	\$1,405.72	.....	.....
Loss.....	.....	.....	\$ 193.06	.....	\$12,973.34	\$6,261.84

In our great hurry to get out the November number of THE AMERICAN MISSIONARY in time to distribute the same at the National Council, mistakes were almost unavoidable. The Comparative Statement in that issue of the magazine in the total for 1913 should have read \$33,646.14 instead of \$34,646.14. Instead of the supposed gain of \$514.06 there was a loss of \$485.94. The Comparative Statement for this month greatly increases the loss in receipts, the amount being \$6,261.84. All this loss with the exception of \$193.06 from Affiliated Societies was in the item of legacies. Legacies are always an uncertain quantity. It is a matter of great encouragement to note the increase in gifts from the churches and from individuals. In these two sources alone there was a gain of \$5,498.84. We believe that this indicates a deepening interest of those who are to-day doing the work of our churches and giving to the benevolent causes their generous support.

THE CHRISTMAS FUND FOR 1913

FOR eleven years the Board of Relief has received a Christmas fund for its pensioners. These gifts have all been additional and extra to the regular receipts of the Board and its promised pensions. In this way the Christmas checks have been real Christmas gifts. They have been indeed surprises both to the members of the Board and the receivers of the checks. They were surprises in that none of us could tell beforehand how much would be given, nor the receivers how large the checks would be. This uncertainty has aroused the interest not only of the

Board and the pensioners but of the givers. The one giver of the first year's Christmas fund in 1902 of \$250 had increased to over one hundred givers and nearly \$1,800 in 1912. The givers were from all parts of the country and their giving was with the loving enthusiasm of the Christmas season and spirit.

Last Christmas a check of from \$5 to \$30 according to special claim and necessity was sent to each pensioner on the roll at that time. These gifts were valuable to the veterans as well deserved additions to their insufficient pensions, but their greatest worth was

in the love they bore from their fellow Christians, the assurance that they were not forgotten and were a part of the great family of God. The readers of this article will be glad, we are sure, to share with us these quotations from a few of the letters received at the office in acknowledgment of the 1912 Christmas checks:

"The Christmas gift came as a ray of sunshine and was a glad surprise."

"It was a great and pleasant surprise."

"I have bought a much needed pair of shoes and shall get a pair of gloves with the remainder."

"Our hearts are filled with gladness. The gift means more to us than words can tell."

"Nothing that I can say will express our appreciation of the kind and lovely Christmas gift."

"We are indeed grateful for the kindness that prompted this gift. It will go toward paying the rent that was overdue."

"Your unexpected Christmas check was a delightful surprise and I wish the kind donors could know how welcome it was."

"That Christian people are making those, who have given their years to Christian service, comfortable, is a cause for joy and thanks."

"God bless you for that Christmas present. It has brightened the world for me a great deal."

"Your dear Christmas gift came at a time when there was but 33 cents cash in hand, and relieved the strain for a time."

"It helped to purchase the third ton of coal which we need so badly this year."

"We never needed money more than at this time."

"It was a delightful surprise. It came Christmas morning."

"It brought tears of joy to my eyes and sunshine in my heart."

"We were close to a not very warm stove, and the check was turned into coal and we are happy."

"It will pay for part of my ton of coal."

"It helped wonderfully to make the holidays bright and cheering."

"The arrival of this timely Christmas check makes me feel somewhat like a momentary millionaire! We shall be able to float into 1913 with a balance on hand."

"The check brought more than Christmas cheer. A real relief in a hard situation for we needed both fuel and food."

"It has lifted a heavy load."

"Sometimes it seems that the burden is too heavy for me, but these Christmas remembrances help so much."

"These holiday tokens of Christian sympathy and remembrance help to dispel the loneliness and sadness of the declining years."

"The Christmas gift, as welcome as unexpected, has opened the way to many little comforts."

"It comes at just the time of the year when expenses are heaviest and the purse lightest."

"It is better even than the glad sunshine, warming our hearts, and lifting the burden from our shoulders."

"The check came to hand on Christmas Eve. I was feeling very blue when your letter came, but it made the brightest spot for me on this Christmas Day."

"It is a most timely gift in these days of trial."

"It will make me very comfortable this winter as I can now buy the new warm underclothing that I need."

"Many thanks for your Christmas check; it came just in time to encourage my heart and help me to pay a bill."

"It seemed like a ray of God's love, coming through the clouds. Our needs are so many and our income so small that every dollar means a great deal to us."

"The money saved actual distress."

"As we opened the letter and saw the gift, its coming gave the heart a deep touch that is unlike all other Christmas gifts. It is the most precious gift we receive, for His sake, in whose name it is given and received."

Dear Reader, would you not find real pleasure in giving to the 1913 Christmas fund? Would it not make your own Christmas more blessed? I am sure we cannot afford to fail in having a part in this ministry in celebration of the birth of Christ, God's unspeakable gift to the world. If we will all do what we can, send a dollar, or two or five or ten or more, we will surely have the \$2,000 which we ask for this year. Send, if possible, by December 20.

In behalf of the Board,

WM. A. RICE, Secretary.

B. H. FANCHER, Treasurer.

287 Fourth Avenue, New York.

HOW A PENSIONER VIEWS THE TERMS

No one has a better right to express his opinion as to what word shall be used to describe his payment from the Board and his relation to it than the man who receives the payment. One of the most honored and best equipped among the veterans served by this Board, thus expresses himself:

"I like the terms 'pensioners' and 'pensions' which you have been using. It puts the aged ministers on the same basis of something earned by years of service, as those persons who receive a similar return after service in other occupations, instead of seeming to make them objects of charity."

THE REPORT OF THE COMMISSION OF NINETEEN ON THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE National Council at Boston in 1910 instructed the Commission of Nineteen to review the work of the Board of Relief, especially as to its economical and efficient management and to report to the next National Council.

We herewith give the report of the Commission which was unanimously approved at Kansas City.

"The special committee of the Commission of Nineteen on Polity, appointed to review the work of the Board of Ministerial Relief, reports as follows:

"Having examined and reviewed the work of the Board of Ministerial Relief, we thoroughly endorse it and feel that it ought to have the heartiest support of all the churches, and the most cordial co-operation of all existing state relief societies. We hope the day is not far distant when the present fund of \$275,000 will reach the ultimate goal of a million, when every aged and dependent minister can be tenderly and adequately cared for."

The Secretary of the Commission in reporting the findings of the Committee to the Board wrote:

"The Committee stated verbally that it had not understood its duty to be an exhaustive audit of the Board's affairs, and that the report was not intended to be in the nature of such a certificate as a bonding company might give or expect, but that the Committee had been gratified with the efficiency and economy which the office displayed and wished to present its report in such form as to carry an effective endorsement and testimonial.

"On motion the report of the Committee was unanimously adopted, with sincere expressions on the part of the members of the Commission that the churches should awaken to a larger appreciation of their responsibility for the support of our aged ministers and their widows, and that the Board of Ministerial Relief, the direct creation and child of the National Council, should receive its full measure of support which its Committee believes the conduct and management of the Board deserves.

Faithfully yours,
WILLIAM E. BARTON,
Secretary."

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Hastings H. Hart, White Plains, N. Y.; Vice-President-at-large, Mrs. A. H. Standish, 449 North Grove Avenue, Oak Park, Ill.; Vice-Presidents, Mrs. C. G. Phillips, Montclair, N. J.; Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Mrs. Geo. Robertson, 152 Terrace Avenue, Redlands, Cal.; Mrs. W. E. Mansfield, Atlanta, Ga.; Recording Secretary, Miss Mary Brooks, 55 Essex Avenue, Gloucester, Mass.; Corresponding Secretary, Mrs. Franklin H. Warner, 30 Ridgeview Avenue, White Plains, N. Y.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Editorial Secretary, Miss Eleanor Nagle, Whiting Hall, So. Sudbury, Mass.

REPORT OF THE ANNUAL MEETING

The eighth annual meeting of the Woman's Home Missionary Federation held at the First Church of Kansas City, Mo., Oct. 23 and 24, was the largest and most enthusiastic gathering in the history of the Federation. Officers and delegates were present from twenty-three State Unions and four responded by letter, leaving only six Unions which were in no way represented.

A tribute was paid to the memory of the loved president of the New York Union by Mrs. Hastings Hart of New York.

The usual reports of the secretaries and treasurer, and of the standing committees, were presented and approved. The report of the Literature Committee told us of the evolution of the Home Missionary Prayer Calendar which is soon to be published by that committee for use among all the Unions. Mrs. Williston Walker was elected to serve as the representative of the Federation on the Missionary Commission.

The public meeting on Friday morning was most inspiring and the addresses were listened to with the deepest attention. The devotions were conducted by Mrs. Alice Freeman Firman, the first president of the Federation. The Missouri greeting was given by Mrs. W. H. Little, president of the local Union. Music was

furnished by Miss Eleanor Beardsley and the Fisk Jubilee Quartet.

Miss Stella Jordan of Boston spoke for the Education Society upon "Christian Education in Utah"; Mrs. Newell of Chicago for the Church Building Society on the topic, "The Law of Growth"; Mrs. H. H. Hosford of Nebraska, for the Board of Ministerial Relief upon, "Our Duty to Our Retiring Soldiers"; and Miss Margaret Slattery of Massachusetts, speaking for the Sunday-School and Publishing Society, took for her topic "By Way of the Child."

A luncheon, served in one of the spacious rooms of the First Church, furnished a delightful social occasion for about two hundred guests. At this time Mrs. Ida Vose Woodbury gave a thrilling account of mission work in Alaska under the title, "I will say to the North, Give Up." Mrs. Ensminger of Florida described a most interesting work which is being done in Tampa.

Inasmuch as nearly all of the existing board of officers had declined to serve again, a new board was elected whose names appear at the head of this page.

MISS MCFARLAND.

N. B. Abstracts from some of the papers read at the Annual Meeting will be printed on this page as space permits.

IN MEMORIAM

Mrs. William Kincaid, President of the New York Woman's Home Missionary Union, died at the residence of Mrs. William Spalding in Syracuse, N. Y., on Sunday evening, October 5, 1913.

Martha Chapman Kincaid was born at Pleasant Grove, Ill., June 13, 1843, the daughter of Rev. Donald Chapman; was graduated from Oberlin College and married to Rev. Wm. Kincaid, D.D., also a graduate of Oberlin. Mrs. Kincaid organized and for thirty years was President of the Woman's Home Missionary Union of New York. She was a member of the Clinton Avenue Congregational Church of Brooklyn, whose pastor, Rev. Nehemiah Boynton, D.D., officiated at the funeral services at her late residence, 483 Greene Avenue, Brooklyn, N. Y.

Mrs. Kincaid was a woman of rare attainments, unusual executive ability, a gracious personality, wise in counsel, able to accomplish large things. She was a prominent member of the denomination and widely known in Home Missionary lives throughout the country.

TOPIC FOR JANUARY, 1914

ROMANCE AND REALISM IN THE
SOUTHLAND

CONGREGATIONAL HOME MISSIONARY
SOCIETY

PROGRAM

Prepared by Miss M. L. Woodberry

Scripture—

Prayer—

Hymns—Holy Night.

How Firm a Foundation.

Jesus Lover of My Soul.

Past Romance.

Early History of Florida.

1. Adventurers—Ponce de Leon.

De Soto.

Juan Ortez.

2. Historic Settlements—St. Augustine.

New Smyrna.

Present Realities.

1. Races.
2. Tobacco Factories.
3. Gambling.

Congregational Responsibilities.

1. American Church.
2. American Parsonage.
3. Cuban Parsonage.
4. Day School.
5. Cuban Orphanage for Girls.
6. Cuban Orphanage for Boys.

NOTE: The hymns suggested can be found in a song book entitled "Humania Evangelico"; Spanish words set to the authorized music. Material for a paper on the early historical influences that are permeating present conditions can be found in Vol. I of Bancroft's "History of the United States." Material on the work in West Tampa will be found in the AMERICAN MISSIONARY for June and November, 1913. Send to the C. H. M. S., 287 Fourth Avenue, New York, for the leaflet, "Then and Now."

The literature committee of the Federation is preparing a monthly Prayer Calendar for 1914. This is the first Home Mission Prayer Calendar published by our denomination, although a Prayer Calendar for Foreign Missions has been published yearly for a long time. We hope that this Calendar will be widely used both by individuals and by auxiliaries. Copies may be secured from Mrs. W. W. Newell, 19 So. La Salle St., Chicago. Price, 10 cents each; 3 for 25 cents; 6 for 50 cents; 100 for \$7.00.

"Old Country Hero Stories" sold for 25 cents by the Missionary Education Movement, 156 Fifth Ave., New York City, contains heroic incidents from the lives of some of the national heroes of the countries now contributing to America's population. It is interesting for boys and girls, and helpful to leaders of mission study classes on the junior text book, "Comrades from Other Lands."

A suggestion comes from a Sunday-school for a Christmas tree, on which each class hung an object which suggested for whom its members had been saving their mission money. This object contained an envelope in which their money was placed. One class, for example, working for the Missionary at Ellis Island, hung a miniature steamship on the tree. As each object was taken from the tree, the school guessed for whom the money was to go. Great interest was developed in this way.

—*The Work At Home.*

IMPORTANT NOTICE

Pastors and church treasurers are asked to send in their final contributions for 1913 promptly. Contributions received at the offices of the Societies up to and including January 10, 1914, will be credited to 1913, if so designated. On account of the necessity of reporting promptly for the Year-Book, the date named cannot be extended.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

287 Fourth Avenue, New York, N. Y.

October, 1913

MAINE—\$169.00.

Cong. Conf. and Miss. Soc. of Maine, Geo. F. Cary, Tr., 160.
Hamden: 9.

NEW HAMPSHIRE—\$203.93.

N. H. H. M. Soc., A. B. Cross, Treas., 165.17.
Amherst: 11.61. Concord: Deering, 2.15.
Portsmouth: Roger Miss. Circle, 25.

VERMONT—\$473.41.

Vt. Dom. Miss. Soc., J. T. Ritchie, Treas., 292.12.
East Berkshire, 15. Enosburg: First, 2.26.
North Thetford: 8. South Hero: S. Sch., 3.30.
Individual, 2.50.

W. H. M. Un., Mrs. C. H. Thompson, Treas.:
Bennington: 2nd W. H. M. Soc., 18.75.
Brattleboro: Lad. Assoc., 5.04. Bristol: W. H. M. S., 8. Franklin: W. H. M. S., 2.50.
Gaysville: Un. End. Soc., 2. Grafton: Un. End. Soc., 2.91. Hyde Park: W. H. M. S., 5.
Jeffersonville: S. Sch., 7.38. End. Soc., 5.
Lyndon: W. H. M. S., 4. Manchester: W. H. M. S., 6.85. Newfane: H. Circle, 8; S. Sch., 5; Prim. S. Sch., 2.50. New Haven: Lad. Un., 3.40. Newport: W. H. M. S., 13.90.
St. Albans: W. H. M. S., 8. St. Johnsbury: South Searchlight Club, 30; Center End. Soc., 2. Swanton: W. H. M. S., 5. Woodstock: W. H. M. S., 5. Total, \$150.23.

MASSACHUSETTS—\$3,723.25 (of which legacies, \$2,208.67.)

Amherst: Hope, 6. Dedham: First, 49.04.
Dorchester: Second, 36.16. Franklin: First, 8.21. Holbrook: Winthrop, 50. Holden: 10.05. Holyoke: Estate of John D. Hardy, 1,192.25. Medford: Mystic, 22.73. Methuen: First, 66.50. Needham: Estate of Rev. Geo. E. Freeman, 203.55. New Bedford: North, 15.68. Newburyport: Belleville, 87.99. Northampton: First Ch. of Christ, 45.68. Peter-sham: End. Soc., 20. Plymouth: Estate of Amasa Holmes, 3. Quincy: Bethany, 94.29. Salem: Estate of Jos. H. Towne, 537.09. Somerville: Prospect Hill, 15.25. Wayland: Estate of Phebe M. Lee, 272.78. Worcester: Piedmont, 191. Individuals, 51.

W. H. M. Assoc., Mass. and R. I., Miss L. D. White, Treas., 745.

RHODE ISLAND—\$15.75.

R. I. H. M. Soc., F. H. Fuller, Treas., 11.75.
Providence: Pilgrim, 4.

CONNECTICUT—\$7,857.45 (of which legacies, \$5,527.99).

Miss. Soc. of Conn., Joel S. Ives, Treas., 281.61.

Bloomfield: 15. Bridgeport: Black Rock, 34.66; Park St., 374.99; Park St. S. Sch., 9.85.
Cornwall: Estate of S. C. Beers, 55. Darien: 59.84. Guilford: First, 21.30. Hampton: 6.35.
Hartford: Estate of C. S. Campbell, 200; Farmington Ave. S. Sch., 18.98; Fourth S. Sch., 5.64. Harwinton: 10.64. New Britain: Estate of Emily L. Stanley, 2,000. New Lon-

don: Second, 622.79. Norwich: B'dway, 500.
Pomfret: First, 7. Southport: 143.59. War-ren: 15. Winchester: Estate of M. L. Catlin, 3,272.99. Windsor: First, 16.22. Individual, 25.

W. H. M. Un., Mrs. J. B. Thomsen, Treas.:
Bridge-water: Aux., 12. Bridgeport: Olivet Holden M. Circle, 5. Collinsville: W. H. M. Soc., 50. Franklin: Aux., 6. Meriden: First L. B. Soc., 50. Plainville: Aux., 20. South-ington: W. M. Soc., 18. Total, \$161.00.

NEW YORK—\$468.02.

N. Y. H. M. Soc., C. W. Shelton, Treas., 32.43.

Brooklyn: Clinton Ave., 98.44. Candor: 15.25. Copenhagen: 20. Morristown: First, 10.15. New York City: Camp. Mem., 10. Randolph: 11.25. Syracuse: Geddes, 25. Walton: First, 102.50.

W. H. M. Un., Mrs. J. J. Pearsall, Treas.:
Brooklyn: Tompkins Ave. Wom. Un., 43. In-dividual, 100.

NEW JERSEY—\$1,102.85.

Dover: 3.50. Egg Harbor: Eman., 7. Mont-clair: First, 337.50. Upper Montclair: Chris. Un., 30.

W. H. M. Un., N. J. Assoc., Mrs. M. C. Buell, Treas.: Asbury Park: 6.12. Bound Brook: 20.23. Cedar Grove: 2.85. Chatham: 4.27. Chester: 1.12. Closter: 2.85. East Orange: First, 42.75; Trinity, 12.82. Glen Ridge: 73.20. Grantwood: 3.60. Jersey City: 1st, 15.55. Montclair: 1st, 164.80; Watchung Ave., 39.60. Newark: 1st, 19.38; Belleville Ave., 20.56. Nutley: 7.12. Orange Valley: 26.90. Passaic: 9.12. Paterson: 15.56. Plainfield: 48.45. River Edge: 1.80. Upper Montclair: 121.75. Verona: 60c. Westfield: 48.85. Wood-bridge: 15. Total, \$724.85.

PENNSYLVANIA—\$31.81.

Pittsburgh: Swed., 4. Plymouth: Pilgrim, 17.31.

W. H. M. Un., Mrs. D. Howells, Treas.:
Guys Mills: Wom. Soc., 2. Milroy: Kings Daughters, 5. Wyoming: Wom. Miss. Federa-tion, 3. Total, \$10.00.

DISTRICT OF COLUMBIA—\$291.48.

Washington: First, 112.

W. H. M. Un., N. J. Assoc., Mrs. M. C. Buell, Treas.: Washington: First, 101.82; Mt. Pleasant, 63.41; Ingram Mem., 14.25. Total, \$179.48.

MARYLAND—\$14.25.

W. H. M. Un., N. J. Assoc., Mrs. M. C. Buell, Treas.: Baltimore: Assoc., 14.25.

VIRGINIA—\$5.41.

W. H. M. Un., N. J. Assoc., Mrs. M. C. Buell, Treas.: Falls Church: 5.41.

GEORGIA—\$60.50.

Received by Rev. W. H. Hopkins: Sardis: 3.11. Friends, 26.14. Total, \$29.25.
Atlanta: Central Lad. Un., 25. Columbus: North Highland, 5. Trenton: 1.25.

FLORIDA—\$17.59.
Dorcas: 3.05. Interlachen: 2.50. Lake Helen: S. Sch., 10. Munson: 2.04.

NEW MEXICO—\$49.50.
Received by Rev. J. H. Heald: Hurley: 24.50.

Hurley: 15. San Mateo: 10.

TEXAS—\$130.00.
Dallas: Central, 130.

OHIO—\$329.79.
Cong. Conf., J. G. Fraser, Treas., 304.34. Shandon: 25.45.

INDIANA—\$19.60.
Michigan City: Immanuel Ger., 19.60.

ILLINOIS—\$92.90.
Cong. Conf., J. W. Hiff, Treas., 84.90. La Moille: 5. Individual, 3.

MICHIGAN—\$116.15.
Cong. Conf., J. W. Sutherland, Treas., 116.15.

WISCONSIN—\$166.88.
Cong. Assoc., L. L. Olds, Treas., 146.88. Janesville: First, 15. Polar: 5.

IOWA—\$163.80.
Cong. Conf., S. A. Merrill, Treas., 108.48. Fairfield: "In Mem." 50. Iowa City: S. Sch., 5.32.

MINNESOTA—\$50.85.
Minn. Cong. Miss. Soc., H. A. Scriven, Treas., 30.02.

Granada: 6. Hasty: 5. Lake City: Swed., 2.83. Rosewood: Strip Scand. End. Soc., 2. Zumbrota Falls: Individual, 5.

NEBRASKA—\$110.50.
Cong. H. M. Soc., S. I. Hanford, Treas., 50. Crete: Ger., 30. Hallam: Ger. S. Sch., 20. Naper: Christ's Ger., 4. Timber Creek: Ger., 6.50.

NORTH DAKOTA—\$39.28.
Received by Rev. E. H. Stickney: New England: 2.41.

Bentley: 93c. Elgin: 1.77. Fargo: First S. Sch., 8.05. Dwight: 1.35. Harvey: 17.65. Foxholm: 57c. Overly: 6.55.

SOUTH DAKOTA—\$169.53.
Received by W. H. Thrall: Aberdeen: 10.57. Canova: 84. Conata: 1.65. Glenview: 8.61. Hayward: Mission, 3.40. Redfield: 18. Wewella: 2.20. Yankton: 30.10. Total, \$158.53. Gregory: 11.

COLORADO—\$295.43.
Bethune: Hope Ger., 12.50. Crook: Salem's Ger. Children's Day Offering, 7.23. W. H. M. Un., Mrs. J. R. Crews, Treas.: Colorado City: 2.50. Colorado Springs: 10; Second, 5. Craig: 7. Denver: First, 20; Boulevard, 20; Second, 50; Third, 4. Denver City: Park, 6; Plymouth, 50. Englewood: 2.50. Fountain: 2.40. Grand Junction: 10. Greeley: 50. Julesburg: 2.50. Longmont: 15. Montrose: 10. Pueblo: First, 4. Silverton: 1.30. Steamboat Springs: 2.50. Trinidad: 1. Total, \$275.70.

WYOMING—\$13.18.
Received by Rev. W. B. D. Gray: Aladdin: 1.50. Ohlman: 2.38. Shoshoni: 1.50. Slack: Mission, 7.05. Sunnyside: Mission, 75c. Total, \$13.18.

MONTANA—\$70.87.
Received by Rev. G. J. Powell: Dooley: 3. Absarokee: 4. Columbus: 9.82. Great Falls: First, 10.15. Hardin: 5.40. Hedgesville: 6. Helena: Wom. Miss. Soc., 20.50. Laurel: Hope Ger., 10. Twoee: S. Sch., 2.

IDAHO—\$19.50.
American Falls: First, 10. Kootenai: 1.50. Nampa: Ger. Miss., 8.

CALIFORNIA (NORTH)—\$2.00
Ceres: 2.

OREGON—\$74.35.
Beaver Creek: Ger., 5. Beaverton: Cedar Mills, 30. Freewater: Federated, 1.35. Parkplace: End. Soc., 10. Portland: Pilgrim, 28.

WASHINGTON—\$39.50.
Ritville: Phila. Ger., 10. Seattle: Ger., 12.50. Individual, 17.

SUMMARY.

Contributions	\$8,651.15
Legacies	7,736.66
	<u>\$16,387.81</u>
Interest and Dividends.....	2,924.58
Publications	162.09
	<u>\$19,474.48</u>

Total

STATE SOCIETY RECEIPTS

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Alvin B. Cross, Treasurer, Concord.

Receipts for October, 1913.

Alton: 9.80. Barnstead: No., 5.39. Chester: 16.16. Concord: W., 23.65. Hudson: 16. Keene: First S. S., 30. Meredith: 13.45. No. Hampton: 10.70. Somersworth: 10. Walpole: 17.65. Total, \$152.80.

VERMONT DOMESTIC MISSIONARY SOCIETY.

J. T. Ritchie, Treasurer, St. Johnsbury.

Receipts for May, 1913.

Bellows Falls: 58.15. Berlin: 13.15. Chelsea: 5.72. Danby: 25. Johnson: 37. Lunenburg: 3.32. Warren: United Church, 2.36. Convention collection, 28.16. Vt. Missionary, 3. Interest, 45. W. H. M. U., 758.27. Total, \$979.13.

Receipts for June, 1913.

Barnet: 25. Barton: 6.34. Cornwall: 1st Church, 8.96. Georgia: 18.25. Island Pond: 30.04. Lamoille: County Assn., 4. Lyndon: 8. Orleans: County Assn., 9.35. Westminster: Banks Fund, 50c. Legacy, Est. of Dr. E. K. Baxter, Sharon, 1,000. Interest, 198.50. Vermont Missionary, 17.17. Total, \$1,326.11.

Receipts for July, 1913.

Albany: 13. Alburgh: 3. Barre: East, 7.69. Braintree: E. and Brookfield W., 15.85. Brattleboro: W., 12.60. Calais: E., 5. Dorset: 37.19. Eden: 2.53. Eden Mills: S. S., 3.13. Marlboro: 4.51. Milton: 10. Montgomery Center: 5.25. Plainfield: 2. Shoreham: 26.28. Warren: United Church, 2.20. Interest, 338.65. Vt. Missionary, 4.75; ¼ arrears by W. H. M. U., 63.58. Total, \$557.21.

Receipts for August, 1913.

Barre: 59.77. Bennington: No., 13.33. Danby: S. S., 1.50. Holland: 5.28. Irasburg: 23. Manchester: 36.63. St. Johnsbury: So. "Freewill Offering," 4. Vt. "A Friend," 100. Williamstown: 11.50. Vt. Missionary, 6.61. Interest, 172.75. Legacy, So. Wardsboro: 750. Total, \$1,184.37.

Receipts for September, 1913.

Bennington: 2nd, 19.80. Colchester: 5. Corinth: East, 30. Coventry: 7.80. Lowell: 10. Marlboro: 4.51. Rutland: "Pierpont Fund", 65. Saxton's River: 24. Sharon: S. S., 5. Warren: United Church, 3.11. Weston: 13.65. Vt. Missionary, 2.87. Interest, 80. W. H. M. U., arrears on Vt. Missionary (¼), 36.29. Total, \$307.03.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

John J. Walker, Treasurer.

Receipts for October, 1913.

Andover: Ballardvale, 24.46; Estate of Elizabeth Clough, 733.49. Athol: Evang., 21.28. Beverly: Dane St., 115. Boston: Armenian, 20; Finns, 10.50; East, Baker, 6.48; South, Phillips, 25; Mt. Vernon, 63.25; Brighton, 28.67; Roxbury, Elliot, 306.71; Roxbury, Highland, 93.01; Jamaica Plain, Boylston, 10.57; Dorchester, 2nd, 13. Cambridge: Pilgrim, 21.73. Carver: North, 25. Danvers: Maple

St., 130. East Bridgewater: Union, 21.97. Fall River: Central, 90.30. Falmouth: First, 33.80. Fitchburg: Rollstone, 23.42. Framingham: Grace, 49.08. Gill: 3. Granby: 8.35. Groton: 100. Haverhill: Centre, 25.61. Holland: Lad. Aid, 11. Holyoke: 2nd, 256.16. Hubbardston: Evang., 7.25. Lawrence: South, Y. P. S. C. E., 3. Lowell: Eliot, 43; Lynn, 1st, S. S., 10. Malden: Linden, 10. Massachusetts: Friend, 109. Maynard: Finn, 11.60. Medfield: 2nd, 7. Melrose: Orthodox, 53. Merrimac: 6.84. Monson: 60. Newbury: 1st, 28.48. Newton: Central, Newtonville, 122.40; Eliot, 92; Waban, Union, 23.23. Norwood: 1st, 145.67. Pelham: 5. Peru: 2. Revere: Beachmont, Trinity, Brotherhood Bible Class, 6. Rockland: 20. Rockport: 1st, 8. South Hadley: 15.51. Sunderland: 1st, 28.75. Taunton: Trin., 57.75. Waltham: 1st, 18. Warren: 20.34. Westboro: Evang., 68.85. Westfield: 1st, 17.40. West Springfield: 1st, 83. West Stockbridge Center: 1st, 5. Whitman: 1st, 16.53; Y. P. S. C. E., 5. Worcester: 2nd, Swede, 11.35. Designated for the salary of S. P. Cook, South Berkshire Association: 175. Designated for salary of W. S. Anderson, Franklin County: 25. Designated for Massachusetts, Holyoke: Friend, 50. Grant on Account of Westside Chapel, Greenfield, Congregational Church Building Society: 500.

W. H. M. U., Miss Lizzie D. White, Treas.: Salaries, 345.

SUMMARY.

Regular	\$2,658.30
Designated for the salary of S. P. Cook	175.00
Designated for the salary of W. S. Anderson	25.00
Designated for Massachusetts	50.00
Designated for Westside Chapel, Greenfield	500.00
W. H. M. A.	345.00
	\$3,753.30

RHODE ISLAND HOME MISSIONARY SOCIETY.

Frederic H. Fuller, Treasurer, Providence.

Receipts for May, June, July, August, and September, 1913.

Wood River Junction: 2. Bliss Corners: 3. United East Providence: 4.40. Tiverton: 4.03. Bliss Corners: 4. Thornton: 3.54. Chepachet: 6. Slatersville: 8. Central Falls: 23.78. Total, \$58.75.

MISSIONARY SOCIETY OF CONNECTICUT.

Rev. Joel S. Ives, Treasurer, Hartford.

Receipts for September, 1913.

Andover: 5. Bristol: 50. Columbia: 39.02. Danbury: 45. East Haven: 18.50; Foxon, 12. Fairfield: 44.10. Georgetown: Swd., 3.26. Guilford: First, 9.75. Griswold: 20. Hartford: Wethersfield Ave., 8.27. Middletown: First, 14.55. New Haven: Pilgrim, 60.55; Plymouth, 138. Nepaug: 41.08. Niantic: 18. Old Lyme: 25. Plainville: 10. Putnam: Second, 14.18. Salem: 18. Simsbury: 50. South Windsor: Second, 3.42. Suffield: 47. Thomaston: Swd., 5.50. Hartford: Village Street Mission, 10. Undesignated, 469.35. Special, 240.83, of which from W. C. H. M. U. of Ct., 165.

CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.

Receipts for September, 1913.

Alliance: 3. Ashtabula: Finnish, 13.50. Burton: 10. Ceylon: 2.70. Chester: 3. Cleveland: East Madison, 10; Euclid Ave., 100.71; City, 99.29; North, 20; S. S., 10; Pilgrim, 62.50. Columbus: Mayflower, 25. Coolville: 13.50. Cuyahoga Falls: S. S., 4. East Cleveland: East, 8.75. Freedom: 5.18. Huntington, W. Va.: 19.40. Huntsburg: S. S., 5. Interest: 15. Ironton: W., 5. Kelleys Island:

13.50. Lenox: 9.35. Lock: Ch. and L. S., 4.50. Madison: 13.50. Mansfield: First, 81.25. Martins Ferry: 13.50. New London: 14.39. Parkman: 4.25. Stanleyville: 7. Steubenville: 15. Toledo: Plymouth, 10; Washington Street, 43.44. Twinsburg: S. S., 4.05. Total, \$669.26.

Receipts for October, 1913.

Brecksville: 18. Castalia: 9.25. Cleveland: Archwood, 50; Glenville, (2), 20.25; Grace, 20; Mizpah, 8; Pilgrim, 62.50. Columbus: Eastwood, 15.39; First, 70; Grandview, 10; Plymouth, 31.50. Conneaut: 11.50. East Cleveland: Calvary, 10. Elyria: First, 39.33. Fairport: p., 5. Kent: 56.45. Lawrence: 6.75. Marblehead: 20. Medina: 200. Mt. Vernon: 8. Nelson: 5. Newport, Ky.: 15. North Monroe: 14.29. Oberlin: First, 41.54; Second, 62. Pierpont: 7.77. Ruggles: 9.32. Sandusky: 19.52. South Newbury: 16.20. Thompson: 2. Toledo: First, 11.70. Twinsburg: 10.13. Vermilion, 17.84. Wauseon: 25.25. Windham: 7. Total, \$936.48.

CONGREGATIONAL CONFERENCE OF ILLINOIS.

John W. Iliff, Treasurer, Chicago.

Receipts for October, 1913.

De Kalb: W. S., 4. Strawn: C. E., 4.30. Chicago: New Eng., W. S., 23. Tonica: C. E., 5. Chicago: New 1st, W. S., 22. Dwight: W. S., 3. Oak Park: 1st W. S., 24. Chicago: South W. S., 6. Danville: 1st W. S., 1.75. Chicago: Rogers Park W. S., 6. Oak Park: 4th W. S., 1. Albion: Church, 10.70. Champaign: 1st Church, (Special), 30. Downers Grove: Church, 15. Wilmette: 1st Church, 40.92. Chicago: Warren Ave. Church, 3.44. Earlville: J. A. D., 25. Payson: L. K. Seymour, 250. Naperville: Ger. Church, 11. Warrensburg: Pilgrim Church, 4. Cedar Point: Church (Special), 24.50. Seward: 1st Church (Special), 3; 2nd Church (Special), 3. Oglesby: Union Church (Special), 15. Morris: Church, 10.90. La Grange: 1st Church (Special), 24.80. Chicago: Wash. Park Church, 10. Abingdon: Church, 32.25. Amboy: 1st Church, 7.70. Chicago: Ravenswood Church, 10.90. Sterling: Church, 27.10. Annawan: Church, 8.45. Lisle: Church, 7.84. Paxton: Church, 28.89. Aurora: Church, 10. Chicago: South Church, 15.23. Dundee: Church, 50. Oneida: Church, 40. Geneva: Church, 20. Plymouth: Church, 6.91. Moline: Union, Church, 5. Galva: Church, 57. Oglesby: H. A. Bent, Special, 20. Seatonville: Church, (Special), 14. Marseilles: Church (Special), 2. Granville: Church (Special), 5; Standard (Special), 12. Tonica: Church (Special), 23. Ottawa: Church (Special), 5. Champaign: 1st Church (Special), 30. Sandwich: Church, 18.11. Bunker Hill: Church, 12.15. Glencoe: Church, 120.11. Park Ridge: Church, 4.20. Chicago: Rogers Park Church, 25. Oak Park: 3rd Church, 11.17. Bloomington: 1st Church, 35. Buda: Church, 34.50. Jacksonville: Church, 36.26. Princeton: Church, 14.68. Roscoe: Church, 9.30. Chicago: Mayfair Church, 1.96. Woodburn: Church, 35. La Grange: 1st Church (Special), 16.20; Church, 35. A. L. O., Oak Park: 10. Total, \$1,438.22.

WISCONSIN CONGREGATIONAL ASSOCIATION.

L. L. Olds, Treasurer, Madison.

Receipts for September, 1913.

From Churches—Arena: 1st, 21. Amery: 4.68. Ashland: 13. Bloomington: 39.75. Delavan: 27. Eau Claire: 1st, 353.46. Evansville: 80.65. Farview: 2.20. Koshkonong: 1. Lake Geneva: 54.69. Lima: Union, 6. Longwood: 3.15. Lancaster: 66.85. Leon: 7. La Crosse: 60. Medford: Ch. and S., 5. Mt. Zion: 4.25. Milwaukee: Plymouth, 375. Owen: 16. Pittsville: 15. Pleasant Hill: 5. Rosendale: 51.21. Superior: Hope, 15. Sturgeon Bay: 22. Shopiere: 5.25. Star Prairie: 10. Sun Prairie: Ch. and S., 13.14. Whitewater: 100.

W. W. H. M. U., Per Edgerton: W. M. S., 5. Grand Rapids: Mrs. Staff, 2.50. Menominee: W. M. S., 10. Osseo: Ladies, 4. Rosendale: Ladies, 10. Oconomowoc: W. M. S., 5. Individuals, 25. C. H. M. S. Individual, 1. Pulpit Supply, Dr. Carter, 10. Sunday-schools—Madison: Pilgrim, 20.03. Plymouth, 10. D. M. S.—Cable, 2.20. Total,

Receipts for October, 1913.

Beloit: Second, 26.69. De Soto: 6. Dousman: Immanuel, 12. Davis Corners: 3.50. Evansville: 25. Galesburg: 1. Jackson: (Leaf), 2.50. Maine: 1. Martin: 1.03. Mukwonago: 6.50. Pleasant Hill: 2.46. Ripon: 52.70. Rochester: 12.30. Stunee Brook: 1.76. Sturgeon Bay: 25. Sterling: 11. South Maine: 1. Stoughton: 10. Wauwatosa: 50. W. W. H. M. U., Per Appleton: Miss. Class, 2.60. Arena: 1st W. M. S., 10. Baraboo: Aux., 5. Brodhead: W. M. S., 68. Burlington: W. M. S., 18; S. M. Band, 10. Clintonville: W. M. S., 2. Darlington: W. M. S., 17. Delavan: S. S., 1.91. Curtis Club, 4.25; W. M. S., 6.07. Dodgeville: W. M. S., 30. Eau Claire: Second W. M. S., 2.50. Evansville: Y. L. Soc., 10.27; W. M. S., 7.50. Endeavor: W. M. S., 11.25. Grand Rapids: Mrs. Staff, 5. Hartland: W. M. S., 4. Lake Mills: W. M. S., 2.50. Mazomanie: W. M. S., 23.95. Menominee: W. M. S., 32. Milwaukee: Gr. Ave. W. M. S., 6. Platteville: W. M. S., 20. Potosi: Mrs. Davies, 5. Randolph: W. M. S., 6. Springvale: W. M. S., 8; Y. P. S., 5. Sun Prairie: W. M. S., 26.55; C. E. S., 1.25. Tomah: W. M. S., 10. Wauwatosa: W. M. S., 10. Total, \$623.04.

MICHIGAN CONGREGATIONAL CONFERENCE.

J. W. Sutherland, D.D., Acting Treasurer, Lansing.

Receipts for September, 1913.

Buckley: 4. Pine Grove: 2.50. Rosedale: 4.16. St. Clair: 63. Grandville: 18. Mackinac Island: 20. Pontiac: 10. Flat Rock: 6.50. Rapid River: 16.66. Jackson: 1st, 40. Bay City: C. E., 5. Cannon: 9.50. Lansing: Pilgrim, 30. Hancock: C. E., 6. St. Joseph: 75. Leslie: W. H. M. U., 5. West Adrian: W. H. M. U., 15. Reed City: W. H. M. U., 15. Pinckney: W. H. M. U., 5. Highland: W. H. M. U., 5. Detroit: 1st W. H. M. U., 150. Moline: W. H. M. U., 5. Clinton: W. H. M. U., 3. Allendale: W. H. M. U., 10. Three Oaks: W. H. M. U., 11.10. Grand Rapids: Plymouth, 16.50. Morenci: W. H. M. U., 8.75. Grass Lake: W. H. M. U., 25. Cheboygan: W. H. M. U., 10. Dexter: W. H. M. U., 5. New Baltimore: W. H. M. U., 8. Saginaw: 1st W. H. M. U., 75. South Haven: W. H. M. U., 25. Stanton: 25. Grand Rapids: Plymouth, 22. Hopkins: 2nd, 13. Essexville: 1.50. Wheatland: 5.17. Grand Ledge: W. H. M. U., 5. Total, \$774.34.

Receipts for October, 1913.

Baroda: 5. Beacon Hill: 2. Bellaire: 11.83. Breckenridge: 11.25. Bridgeport: 5.37. Brimley: 5. Calumet: 60. Conklin: 2.50. Custer: 5. Detroit: North, 175; Mt. Hope, 10; Highland Park, 25. Fremont: 30. Grand Junction: 5. Greenville: 50. Ironton: 1.25. Kalamazoo: 5. Kendall: 4.25. Leslie: 9.32. Lovell: 30. Moline: 14.50; C. E. Soc., 15. Northport: 56.70. Nunica: 3. Otsego: 6.40. Perry: 34. Romeo: 10. Roscommon: 1. Saint Johns: 25. Salem: 1st, 7; 2nd, 3. South Haven: 13.33. Texas: 5. Utica: 3.75. Vanderbilt: C. E., 3. Vermontville: 8. Whitehall: 20. Wolverine: 2.06. Total, \$683.51.

MINNESOTA CONGREGATIONAL HOME MISSIONARY SOCIETY.

H. A. Scriver, Treasure, Minneapolis.

Receipts for September, 1913.

From Churches—Minneapolis: Lowry Hill, 23.84; Plymouth, 193.60. Spring Valley: 7.27.

Fairmont: 4.40. Ada: 4.07. Duluth: Pilgrim, 48.50. St. Louis: Park, 5. Matawan: 3. Freeborn: 8.09. Morris: 7.90. Wayzata: 20.08. Total, \$325.75.

From Woman's Home Missionary Union—Minneapolis: Plymouth, 23.21. Fergus Falls: 2. Minneapolis: Fifth Ave. S. S., 20.64. Excelsior: 3.22. Wayzata: 1. Minneapolis: Fifth Ave. Aux., 23.02. Benson: S. S., 4. St. Paul: Pacific S. S., 9.25; Pacific Aux., 10. Faribault: 11.18. Dodge Center: 2. Minneapolis: Pilgrim, 8.70. Hawley: 1. Mapleton: 1. Gaylord: 2.12. Minneapolis: First, 15.58. Spring Valley: 3.54. Ada: 1.90. Duluth: Pilgrim, 29.02. St. Paul: St. Anthony Park, 5.61; Olivet, 12.90. Marietta: 1. Marshall: 3.54. Little Falls: 3.87. Mankato: First, 1.92. Minneapolis: Lynnhurst, 2.38. St. Paul: University Ave., 70c. Plainview: 3.01. Moorhead: 5.59. Faribault: 8.60; S. S., 2.15. Austin: 5.12. Minneapolis: Linden Halls, 9.68. Wayzata: 1. Spring Valley: 21.92. Waseca: 3.22; S. S., 2.15. Stewartville: S. S., 3.01. Total, \$274.75.

Receipts for October, 1913.

From Churches—Cook: 2.30. Ray: 3.07. Gheen: 50c. Ericksburg: 50c. St. Louis: Park, 7. Marietta: 3. Detroit: 18.17. Cannon Falls: 15. Minneapolis: Plymouth, 193.60. Glyndon: Miss. Aux., 2. Rochester: 36. Zumbro Falls: 7.50. Minneapolis: Pilgrim, 31.29. Mapleton: 5. Minneapolis: Linden Hills, 25. Bivabik: 15. Total, \$364.90.

From Woman's Home Missionary Union—St. Paul: Plymouth, 11.89. Marshall: 10.10. Edgerton: 1.85. Glencoe: 8.60. Faribault: 5.38; S. S., 2.15; C. E., 5.59. Stewartville: 6.45. Freeborn: 9.25. Wadena: 2.05. St. Paul: Pacific, 4.30. New Richland: 6.45. Pelican Rapids: 4.30. Minneapolis: Plymouth, 43.62. Morris: 16.05. New Ulm: 6.45. Fergus Falls: 3.01. Robbinsdale: 2.15. Bivabik: 2.80. Cottage Grove: 2.15. Total, \$154.59.

From Christian Endeavor Societies—Glyndon: 5. Minneapolis: Park Ave., 10. Total, \$15.00.

IOWA CONGREGATIONAL HOME MISSIONARY SOCIETY.

S. A. Merrill, Treasurer, Des Moines.

Receipts for August, 1913.

Churches—Bear Grove: 5. Des Moines: Plymouth, 58.58. Galt: 4.97. Mason City: First, 25.59. New Hampton: First, 15. Newtonsville: 4.55. Osage: 106.50. Postville: 200. Quasqueton: 3.67. Rodney: 10. Sloan: 11.40. Waucoma: 25. Total, \$470.26.

W. H. M. U.—Des Moines: Plymouth, 3.45. Gilman: 9.19. Grinnell: 11.83. McGregor: 4.25. Traer: 62; S. S., 5. Waucoma: 5. Williamsburg: 10. Total, \$110.72.

Receipts for September, 1913.

Churches—Ames: 6.25. Avoca: 22. Charles City: 153. Decorah: 13. Dubuque: 1st, 71.74. Fort Dodge: 27.98. Harlan: 28.93. Iowa Falls: 12.10. Manchester: 75. Montour: 35.31. Moorland: 15. Total, \$460.31.

W. H. M. U.—Des Moines: Plymouth, 2.05. Glenwood: 9.12. Grinnell: 18.91. Independence: Mrs. E. M. Potwin, 5. Moorland: 6. Muscatine: 25. Newburg: Ladies' Aid, 10. Preston: 5. Toledo: Personal, 1. Total, \$82.08.

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in September and October, 1913.

Bloomfield, N. J.: 1 bbl., \$50. Canandaigua, N. Y.: First Ch., W. H. M. S., 2 bbls. and pack., \$334.84. Churchville, N. Y.: Un. Ch. H. M. S., box and bbl., \$72.29. Hollis, N. H.: L. S., 1 bbl., \$61.84. Kane, Pa.: \$20. Lyme, N. H.: F. B. S., 1 box, \$93.09. Middlebury, Conn.: bbl. and pack., \$113. New Haven, Conn.: Center Ch., H. M. S., 3 boxes. Weathersfield, Conn.: L. A. S., check, \$50. Wells-ville, N. Y.: 1 box, \$155.49. Windham, O.: L. M. S., 1 bbl., \$39.20. Total, \$989.75.

The American Missionary Association

Irving C. Gaylord, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for October, 1913

The Daniel Hand Educational Fund for Colored People

Income for October..... \$30.00

Current Receipts

EASTERN DISTRICT.

MAINE—\$226.18.

Burlington: Ch., 5. Dennysville: Ch., 3.67. Hallowell: "A Friend," "In Memory of G. D. G." 5. Hiram: Ch., 4. Lewiston: Pine Street Ch., 36.25. Limerick: Ch., 5. North Bridgton: Jr. C. E. Soc. for Indian Missions, 3. North Yarmouth: Ch., 5.25. Portland: Williston Ch., 83.93. Presque Isle: Ch., 18. South Gardiner: Ch., 15. Westbrook: Ch., 13.16. Woodfords: Ch., 26.18; S. S., 2.74.

NEW HAMPSHIRE—\$240.75.

(Donations, \$190.75; Legacy, \$50.00.) Amherst: Ch., 19.02. Andover: Ch., 3. Bennington: Ch., 6.62. East Alstead: Ch., 3. Hinsdale: S. S., 5. Hooksett: First Ch., 4.70. Hudson: Ch., 11. Keene: First Ch. S. S., 60. (30 of which for Grand View, Tenn., and 30 for Tillotson College). Nelson: Ch., 12.10. Newton: Ch., 4. Peterboro: Union Ch., 9. Portsmouth: North Ch., Roger Mission Circle for Scholarship at Fisk U., 10. West Concord: West Ch., 21.85. Walpole: First Ch., 13.46. Wilton: Second Ch., 8.

Legacy.

Nashua: Margaret E. Frost, by Mary A. Frost, Executrix, 50, (30 of which to constitute Miss Mary A. Frost Life Member).

VERMONT—\$202.64.

Bellows Falls: First Ch., 60.53. Charlotte: Ch., 11.56. East Berkshire: Ch., 12. Marlboro: Ch., 7. North Troy: First Ch., 10. Pittsford: Ch., 60. Saxtons River: Ch., 18. South Hero and Grand Isle: Ch., 7. West Brattleboro: Ch., 12.55. Wilmington: Ch., 4.

MASSACHUSETTS—\$2,948.50.

(Donations, \$2,741.95; Legacies, \$206.55.) Ballardvale: Union Ch., 24.46. Barre: C. E. Soc., 6. Beachmont: Revere, L. M. C., for Saluda, N. C., 10. Belchertown: Ch., 15.95; S. S., 15c.

East Boston: Baker Ch., 4.55. Brighton: Ch., 19.12. Dorchester: Second Ch., 37.66; Z. A. N., 10. Jamaica: Boylston Ch., 5.28.

Brookton: Porter Ch., 75. Dalton: F. G. C., for Farm Wagon, McIntosh, Ga., 50. Dedham: First Ch., 27.92. Deerfield: Orthodox Cong. Ch., 9.75. Easthampton: First Ch. S. S., 3.92. East Northfield: Trin. Ch., 10. Enfield: Woman's Missionary Society, to constitute Mrs. Robinson Kennedy, L. M., 40. Essex: C. E. Soc., for Lexington, Ky., 25. Fall River: Central Ch., 63. Feeding Hills: Ch., 10. Fitchburg: Rollstone Ch., 50.98. Framingham: C. E. Ch., for Pleasant Hill, 3.25. Franklin: First Ch., 5.73. Groton: Union Ch., 115.25. Holbrook: Ch., 103.26. Holden: First Ch., 7.25. Lancaster: Ch., Bbl. Goods for Greenwood, S. C. Lee: Ch. and S. S., 212.52. Leominster: Orthodox Ch., Pro Christ Bible Class, 10. Lowell: Eliot Ch., 30; Highland Ch., 72.76. Medford: Mystic Ch., 16.01; Union Ch. S. S., 5. Melrose: Ortho. Ch., 46.80. Methuen: First Ch., 47.50. Milford: Ch., 30.42. New Bedford: North Ch., 12.06. Newtonville: Central Ch., 82.80. Northampton: First Ch. of Christ, 42.99; Edwards Ch., 113.16. Northbridge: Rockdale Ch., 9.46. North Weymouth: Pilgrim Ch., 2.77. Norwood: First Ch., 106.20. Petersham: C. E.

Soc., 20. Plainfield: Ch., 3. Quincy: Bethany Ch., 70.72. Rockland: Ch., 14. Somerville: Highland S. S., for Indian M., 7; Prospect Hill Ch., 11. South Framingham: Grace Ch., 27.27. South Hadley: L. B. Soc., box goods for Troy, N. C. Spencer: First Ch., 77. Springfield: First Ch. of Christ, 20.78; Faith Ch., 50. Stockbridge: Ch., 5; S. S., for beds for Girls' Dormitory, McIntosh, Ga., 18.91. Taunton: Trinitarian Ch., 41.50; C. M. R., 100. Waban: Union Ch., 23.23. Waltham: First Ch., 13. Ware: East Ch., 140.10. Warren: Ch., 14.46. Westfield: First Ch., 12.15. West Medway: First Ch., additional, 1. West Newbury: M. M. R., for Straight University, 5; Miss A. L. R., for Straight University, 1. Whitman: First Ch., 12.40. Worcester: Hope Ch., 21.50; Ladies' Missionary Soc., 10; Piedmont Ch., 138; "A Member of Union Ch.," 20; "A Friend in Worcester," 15; D. H. F., for S. A., Talladega College, 100.

Woman's Home Missionary Association of Mass. and R. I., Miss Lizzie D. White, Treas. W. H. M. A., for Cal. Oriental Mission Work, 175.

Legacies.

Needham: George E. Freeman, by Geo. H. Freeman, Exec., 203.55. Plymouth: Amasa Holmes, 3.

RHODE ISLAND—\$86.21.

Providence: Beneficent Ch., 48; Pilgrim Ch., 3; H. J. W. for Talladega College, 30. Saylesville: Sayles Memorial Ch., 5.21.

CENTRAL DISTRICT.

CONNECTICUT—\$1,419.51.

Berlin: Second Ch., 44.93. Bloomfield: Ch., 15. Bristol: Ch., 100. Centerbrook: Ch., 3.50. Colebrook: Ch., 15. Darien: First Ch., 59.64; First Ch., additional for Saluda, N. C., 20. Durham: First Ch., 15. East Hampton: Ch., 14.29. Ellington: Ch., 58.29. Ellsworth: Ch., 18. Granby: South Ch., 17. Griswold: First Ch., 19.32. Haddam: Ch., 8. Hampton: Ch., 2. Hartford: Asylum Hill Ch., 49.02; First Ch., 158.08; Fourth Ch. S. S., 13.93; H. R., 10. Hebron: Ladies' Society, for Thomasville, Ga., 10.50. Madison: First Ch., 16.26. Meriden: First Ch., for Hubbard Memorial Room, Grand View, 54.20. Millington: Ch., 1. Mystic Bridge: Ch., 21.02. New Haven: Grand Ave. Ch., 16.18. Norwich: Mrs. T. W. for Talladega College, 50. Old Lyme: First Ch., 12.28. Old Saybrook: Ch., 5.20. Pomfret: First Ch., 5. Putnam: Second Ch., 10.21. Redding: Ch., 5. Salem: Ch., 13. Southport: Ch., for Alaskan Mission, Cape Prince of Wales, Alaska, 354.02. Suffield: First Ch., 40. Union: Ch., 2. Vernon: Ch., 2.86. Washington: First Ch., 52. Willimantic: S. S., 9. Windham: First Ch., 17.78. Wolcott: Ch., 2; "A Friend in Conn.," 25.

Woman's Cong'l Home Missionary Union of Conn., Mrs. J. B. Thomson, Treasurer.

Bridgeport: Park St. Ch., Ladies' Union for Grand View, Tenn., 25. Plainville: Aux., for Grand View, 10. Total, \$35.00.

NEW YORK—\$464.68.

Binghamton: Plymouth Ch., Woman's Society, 5. Brier Hill: Young Memorial Ch., for

Grand View, Tenn., 9.14. Brooklyn: Clinton Ave. Ch., 66.99. Buffalo: Fitch Memorial Ch., 8. Irondequoit: United Cong. Ch., 12. Java: Ch., 10. New York: J. S. for Talladega College, 50; "Friends", for Mt. Hermon Seminary, 8. Paris: Ch., 7. Richford: Ch., 4.80. Rushville: Ch. S. S., 6. Savannah: Cong'l Society, 5.75. Syracuse: Geddes Ch., 20. Woodville: Ch., 5.

Woman's Home Missionary Union of New York, Miss J. J. Pearsall, Treasurer.

Brooklyn: Plymouth Ch., Henry Ward Beecher Missionary Circle for Scholarship at Fisk U., 50. Irondequoit: W. G., 4. New York: Broadway Tabernacle Soc., W. W. for Scholarship at Pleasant Hill, Tenn., 50. Orient: W. H. and F. M. S., for American Highlanders, and to constitute Mrs. D. L. Beebe, L. M., 35. Richmond Hill: Union Ch., W. M. S., 18, (8 of which for S. A. at Gregory Institute, and 10 for S. A., Fisk U.). Warsaw: Woman's Union for Santee, Neb., and to constitute Mrs. George Tuttle, Mrs. Charles Webster, and Mrs. Harry M. Brown, Life Members, 90. Total, \$247.00.

NEW JERSEY—\$448.86.

Chester: First Ch., 18.60. East Orange: C. L. B., 10. Montclair: First Ch., 262.50.

Woman's Home Missionary Union of the New Jersey Association, Mrs. Willard E. Buell, Treasurer.

Asbury Park: 16c. Bound Brook: 20.23. Cedar Grove: 2.85. Chatham: 4.27. Closter: 2.85. East Orange: First, 90c; Trinity, 5.72. Grantwood: 1. Jersey City: 11.55. Montclair: Watchung Ave., 3.60. Newark: First, 42c; Belleville Ave., 8.56. Nutley: 17c. Orange Valley: 26.90. Passaic: 9.12. Paterson: 15.56. Plainfield: 11.17. Upper Montclair: 8.08. Verona: 60c. Westfield: 14.05. Woodbridge: 15. Total, \$157.76.

PENNSYLVANIA—\$2.00.

Woman's Missionary Union of Pennsylvania, Mrs. David Howells, Treasurer.

Guys Mills: W. M. S., 2.

MARYLAND—\$23.38.

Through Woman's Home Missionary Union of the New Jersey Association, Mrs. W. E. Buell, Treasurer.

Baltimore: Associate Ch., 14.25; S. S., for Santee, Neb., 14.13. Total, \$23.38.

DISTRICT OF COLUMBIA—\$114.81.

Washington: First Ch., 56.

Through Woman's Home Missionary Union of the New Jersey Association, Mrs. W. E. Buell, Treasurer.

Washington: First, 37.65; Ingram Mem., 14.25; Mount Pleasant, 6.91. Total, \$58.81.

INTERIOR DISTRICT.

OHIO—\$646.16.

Cleveland: Hough Ave. Ch., 26.35; F. S. C., for Talladega College, 5; T. M. B., for Talladega College, 5; Mrs. H. M. C., for Talladega College, 25; J. L. S., for New House, Talladega College, 250. Columbus: First Ch., 43; Eastwood Ch., 7.98; Young Ladies' Club, package goods for Pleasant Hill, Tenn., Ellyria: First Ch., 30.17. Hillsboro: D. A. R., Annett Phelps for Lincoln Memorial Scholarship, Grand View, Tenn., 1. Lodi: Ch., 17.92. Mt. Vernon: First Ch., 4. Peru: Dr. G. W. A., for Talladega College, 150 (50 of which for Building Prof. House). Oxford: M. F. L., 54.59. Sandusky: Ch., 9.76. Toledo: First Ch., 5.85. West Park: Ch., 10.54.

INDIANA—\$25.00.

Cong'l Woman's Home Missionary Union of Indiana, Mrs. Anna D. Davis, Treasurer.

Fort Wayne: Plymouth Ch. C. E. Soc. for Fessenden Acad., Fla., 25.

MICHIGAN—\$277.40.

Detroit: First Ch., 175. Flat Rock: Ch., 6. Greenville: Ch., 5. Kendall: First Ch., 2. Lowell: Ch., 3. Otsego: Ch., 1.10. Port Huron: First Ch., 75. Romeo: First Ch., 2. Saginaw: Genesee Ave., 3. South Haven: Ch., 4.30. Texas: First Ch., 1.

WESTERN DISTRICT.

ILLINOIS—\$417.01.

Abingdon: Ch., 12. Alton: Ch. of the Redeemer, 5. Amboy: First Ch., 2.86. Annawan: Ch., 3.10. Aurora: First Ch., 15; New England Ch., 5. Chicago: Fifty-second Ave. S. S., Lincoln Mem., 8.04; Ravenswood Ch., 13.51; South Ch., 19.50; Warren Ave. Ch., 4.82; Rev. E. N. A., 10; V. F. L., for Talladega College, 100. Dundee: First Ch., 10. Earlville: "J. A. D.", 25. Elgin: First Ch., for S. A., Pleasant Hill, Tenn., 10. Freeport: Ch., 2. Galva: Ch., 42. La Moille: J. E. R., 5. Lyle: Ch., 2.94. Melvin: First Ch., 2. Moline: Union Ch., 4. Park Ridge: Ch., 13. Paxton: First Ch., 10.81. Rio: Ch., 8. Sandwich: First Ch., 6.76. Seward: Ch., 37. Somonauk: Union Ch., 15. Sterling: First Ch., 10.20. West Pullman: Ch., 5.47. Woodstock: Ch., 9.

IOWA—\$1,187.32.

Atlantic: W. H. M. S., bbl. goods for Pleasant Hill. Cedar Rapids: D. R. H., two bbls. and box goods for Pleasant Hill. Chester Center: Ch., 4.95. Des Moines: Greenwood Ch., 7. Dunlap: Ch., 10. Fairfield: Ch., 10; P. C. H., in Memory of his Father, 50. Fort Dodge: Ch., 9.54. Harlan: Ch., 9.86. Iowa City: Ch., 16.55; two S. S. Classes of Girls, 2.62 (of which for Pleasant Hill, Tenn., 1.62, and for Beach Institute, 1). Manchester: Ch., 24. Moorland: Ch., 5. Postville: Ch., 20.30. Waterloo: L. O. L., for Talladega College, 1,000 (500 of which for Building Prof. Houses). Webster City: Ch., 17.50.

WISCONSIN—\$250.80.

Beloit: First Ch., 8 (4 of which for Tougaloo University); Second Ch., 4.08. De Soto: Ch., 1. Fort Atkinson: Ch., 25. Lake Geneva: First Ch., 8.87. Leon: Ch., 1. Menasha: First Ch., 33.60. River Falls: First S. S., 23.70 (of which 11.85 for Lincoln Acad., N. C., and 11.85 for Pleasant Hill Acad., Tenn.). Wauwatosa: Ch., 50.

Woman's Home Missionary Union of Wisconsin, Miss Mary L. McCutchan, Treasurer.

Arena: First W. M. S., 9.70. Baraboo: Auxiliary, 2. Burlington: W. M. S., 10; Sunbeam Mission Band for Children's Work, 15. Clintonville: W. M. S., 2. Darlington: W. M. S., 7. Delavan: Curtis Club, 1.75; W. M. S., 3.60. Endeavor: W. M. S., 4.50. Evansville: Y. L. Soc., 7.50; W. M. S., 3. Hartland: W. M. S., 3. Lake Mills: W. M. S., 2.50. Menomonie: W. M. S., 13. Milwaukee: Grand Ave. W. M. S., 2.50. Potosi: Mrs. Davies, 2. Randolph: W. M. S., 2.50. Tomah: W. M. S., 4. Total, \$95.55.

MINNESOTA—\$226.46.

Ada: Ch., 9.80. Detroit: Ch., 3.83. Duluth: Pilgrim Ch., 23.62. Fairmont: Ch., 1.78. Fergus Falls: Ch., 8. Gaylord: Ch., 1.72. Little Falls: Ch., 3.15. Mankato: First Ch., 1.57. Mapleton: Ch., 79c. Marshall: Ch., 2.88. Marietta: Ch., 2.38. Minneapolis: First Ch., 13.36; Fremont Ave. Ch., 10.50; Lyndale Ch., 3.15; Lyndhurst Ch., 1.74; Pilgrim Ch., 6.77; St. Louis Park Ch., 4.50. Montevideo: Ch., 11.75. Plainview: Ch., 2.25. Rochester: Ch., 16. St. Paul: Olivet Ch., 10.50; Olivet Ch. on Scholarship at Moorhead, Miss., 10; St. Anthony Park Ch., 4.58; University Ave. Ch., 54c. Silver Lake: Ch., 4.73. Spring Valley: Ch., 2.89. Matawan: Ch., 2.

Woman's Home Missionary Union of Minnesota, Mrs. A. M. Burch, Treasurer.

Biwabik: 1.10. Cottage Grove: 85c. Edgerton: 1. Faribault: Aux., 2.12; S. S., 85c; C. E. Soc., 2.21. Fergus Falls: 1.19. Freeborn: 3.20. Glencoe: 3.40. Marshall: 4. Minneapolis: Plymouth, 18.46. Morris: 5.95. New Richland: 2.55. New Ulm: 2.55. Pelican Rapids: 1.70. Robbinsdale: 85c. St. Paul: Pacific, 1.70; Plymouth, 4.70. Stewartville: 2.55. Wadena: 75c. Total, \$61.68.

MISSOURI—\$13.06.

Lebanon: First Ch., 8.06. St. Louis: Hope Ch., 5.

KANSAS—\$34.66.

Ellis: First Ch., 6.41. Great Bend: Ch., 4.33.
Haven: Ch., 6. Lawrence: Plymouth Ch.,
17.92.

NEBRASKA—\$48.90.

Burwell: Ch., 6.15. Camp Creek: Ch., 6.
Hallam: German Ch., 12.75. Long Pine: Ch.,
9. Neligh: Ch., 15.

SOUTH DAKOTA—\$48.85.

Aberdeen: Ch., 2.20. Cedar: Ch., 90c. Glen-
view: Ch., 1.80. Grand River: Messiah Ch.,
for Indian Missions, 27. Hudson: Ch., 6.80.
Redfield: Ch., 3.85. Yankton: Ch., 6.30.

COLORADO—\$175.21.

Colorado Springs: First Ch., 20.66.
Woman's Home Missionary Union of Colo-
rado, Mrs. J. K. Crews, Treasurer.

Colorado Springs: First 5; Second, 2.50.
Craig: 2.50. Denver: First, 6; Second, 50;
Third, 3; Boulevard, 8.35. Englewood: 1.
Fountain: 1. Grand Junction: 4.20. Greeley:
50. Julesburg: 1.50. Longmont: 10. Mont-
rose: 5. Pueblo: First, 3. Silverton: 1.
Trinidad: 50c. Total, \$154.55.

OKLAHOMA—\$1.00.

Anadarko: St. Peters Cong. Ch., 1.

MONTANA—\$7.35.

Ekalaka: Ch., 1. Great Falls: First Ch.,
3.35. Hedgesville: Ch., 1. Musselshell: First
Ch., 2.

WYOMING—50 cts.

Aladdin: Ch., 25c. Soshoni: Ch., 25c.

PACIFIC DISTRICT.**CALIFORNIA (NORTHERN)—\$20.00.**

Oakland: First Ch., 20.

OREGON—\$36.75.

Cedar Mills: Ch., 10. Freewater: Federated
Ch., 1.75. Gaston: L. M. Soc., for S. A. Grand
View Normal Institute, 25.

WASHINGTON—\$12.00.

Seattle: Plymouth Ch., 12.

IDAHO—\$2.00.

Boise: Wright Ch., 2.

THE SOUTH, ETC.**VIRGINIA—\$4.01.**

Through Woman's Home Missionary of the
New Jersey Association, Mrs. W. E. Buell,
Treasurer.

Falls Church: 4.01.

WEST VIRGINIA—\$29.40.

Huntington: First Ch., 29.40.

NORTH CAROLINA—\$29.50.

Burlington: Clinton Mem. Ch., 5.

Woman's Missionary Union of North Calo-
lina, Mrs. F. R. Flynn, Treasurer.

W. M. U., 21.50. Sedalia: Woman's Soc., 3.
Total, \$24.50.

TENNESSEE—\$25.00.

Grand View: C. S. for School Debt, 1; M.
R. for School Debt, 2; "Friends" by Miss S.
M. N. for Laundry Stove, 17. Robbins: Ch.,
5.

MISSISSIPPI—\$8.50.

Jackson: "Friends" for Corn Club Prizes,
Tougaloo Miss., 8.50.

ALABAMA—\$43.00.

Beloit: S. S. and Senior and Jr. C. E. So-
cieties for Talladega College, 3. Talladega:
J. K. C. for Hospital, Talladega College, 2;
R. J. B. for Hospital, 5; W. T. J. for Hos-
pital, 5; Pres. M. for Prizes, 1; for Hospital:
Mrs. L. A. J., 20; W. H. B., 6; F. B. B., 1.

LOUISIANA—\$3.00.

New Iberia: Belle S. S. for S. A. at
Straight University, 3.

TEXAS—\$1.89.

Amarillo: First Ch. S. S., 1.89.

FLORIDA—\$2.50.

Orlando: A. L. B. for S. A., Talladega
College, 2.50.

SUMMARY FOR OCTOBER, 1913.

Donations	\$9,503.20
Legacies	258.55
	<hr/> \$9,759.75

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for October, 1913

FOR CHURCH BUILDING.**ARIZONA—\$1,455.95.**

Jerome: First, 1,435.95. Prescott: First, 10.
Tombstone: First, 10.

CALIFORNIA (NORTHERN)—\$36.00.

Berkeley: Bethany, 1. Campbell: First, 27.
Oakland: Grace, 5. Petaluma: First, 3.

COLORADO—\$60.77.

Denver: Third, 10. Windsor: Ger., 5.
W. H. M. U.—Colorado Springs: First, 5;
Second, 2. Craig: 1.50. Denver: First, 6;
Third, 3. Englewood: Intermediate, 76c.
Fountain: 1. Grand Junction: 4. Julesburg:
1. Longmont: 11.81. Montrose: 5. Pueblo:
First, 2.70. Silverton: 50c. Steamboat
Springs: 1. Trinidad: 50c.

CONNECTICUT—\$661.47.

Berlin: Second, 20.36. Bridgeport: Park St.,
88.48; Park St. S. S., 9.55. Bridgegewater: 7.
Bristol: 5. Canterbury: First, 5.75. Center-
brook: 1.90. Darien: First, 14.13. Deep
River: 2.50. East Hampton: 7.15. Foxon: 5.
Guilford: First, 9.95. Hartford: Asylum Hill,
29.46; First, 87.73. Lisbon: 9.50. Middletown:
First, 18.31. New London: Second, 152.78.
North Stamford: 3. Old Lyme: 5. Old Say-
brook: 1st, Saybrook, 2.77. Pomfret: Center,
3. Portland: First, 7.20. Ridgefield: First,

8.07. Salem: 7. Sherman: 15. South Man-
chester: 4.55. Stamford: First, 32. Stony
Creek: 8.25. Suffield: 40. Thomaston: 20.68.
Torrington: Torrington, 5. Waterbury:
First S. S., 15. Windsor: First, 5.40. Wood-
stock: Swedish, 5.

DISTRICT OF COLUMBIA—\$44.00.

Washington: First, 44.

FLORIDA—\$17.89.

Interlachen: First, 3.89. Tavares: Union, 14.

GEORGIA—\$4.11.

Oakwood: Liberty, 1. Oxford: Sardis, 3.11.

ILLINOIS—\$1,353.40.

Chicago: New First, 36.63. East Moline:
Plymouth, 2.76. Freeport: 2. Kewanee:
Swedish, 3.51. La Grange: 85. Roseville: 1.
Springfield: Hope, 1,178.50.

W. H. M. U.—Albion: 3. Aurora: N. E., 3.
Geneseo: 2. Glen Ellyn: 3. Harvey: 3. Oak
Park: Sixth, 2. Pittsfield: 5. Rollo: 10.
Sheffield: 5. Winnetka: 8.

IOWA—\$140.36.

Clarion: First (2), 32.80. Creston: First,
10. Davenport: Edwards, 20.30. Decorah:
First, 5. Des Moines: Greenwood, 5.87. Fort
Dodge: 7.88. Harlan: 8.15. Iowa City:
Bethlehem Mission, 11.05; Bethlehem Mission
S. S. Y. P., 1.41. Moorland: 4. Shell Rock:

250. Waterloo: Plymouth, 6. Webster City: South, 14.

W. H. M. U.—Glenwood: 243. Grinnell: 197. Old Mans Creek: 7.

KANSAS—\$665.50.

Kansas City: Central, 10. Lawrence: Plymouth, 52.50. Partridge: 8. Powhattan: First, 575. Tonganoxie: 5. Topeka: Central, 15.

LOUISIANA—\$5.00.

Roseland: 5.

MAINE—\$79.16.

Gardiner: South, 5. Hampden: 2.66. Hiram: 3. Lewiston: Pine St., 10. Madison: 4. Marshfield: 2. Portland: Free, 5; Woodfords, 8.67; Williston, 36.35. Westbrook: Warren, 2.48.

MASSACHUSETTS—\$2,116.84.

Amherst: Hope, 3. Andover: Ballardville, 12.22. Athol: 8.05. Belchertown: 8.65. Boston: East, Baker, 2.45; Boylston, Jam. Pl., 3.67; Shawmut, 38.61. Brighton: 7.96. Brimfield: 11. Cambridge: Pilg., 9.05. Carver: North, 4. Deerfield: 3.52. Fall River: Central, 33.60. Fitchburg: Rollstone, 16.70. Framingham: Grace, 13.64. Franklin: First, 3.05. Granby: Christ, 3.11. Hanover: First, West C. E., 4.80. Haverhill: Center, 9.53. Haydenville: 3.10. Holden: 4.20. Ipswich: First, 5. Lowell: Eliot, 16. Lynn: First W. S., 6. Medford: Mystic, 8.64. Merrimac: 2.80. Methuen: First, 27.02. Monson: 59. New Bedford: North, 9.64. Newton: Eliot, 60; First Center, 10. Newtonville: Central, 50.40. Northampton: First, 13.43. North Attleboro: Trin., 6.27. Norwood: First, 20. Petersham: Union C. E., 10. Quincy: Bethany, 41.25. Rockland: 8. Spencer: 41. Springfield: First, 4.15. Stockbridge: C. E., 1.50. Taunton: A Friend, 2; Trinitarian, 23.75. Waltham: First, 7.50. Ware: East, 31.10. Warren: 7.92. Wayland: 8.82. Wellesley Hills: First, 14.59. Wenham: 3.50. Westford: 17. Whitman: 8.26. Worcester: First, Evan., 9.39; Piedmont, 79. W. H. M. A., 1.300.

MICHIGAN—\$240.57.

Baroda: First, 4.50. Big Prairie: First, 3.40. Big Rapids: Township, Sec. 5. Butternut: 3. Calumet: First, 20. Coloma: 2. Columbus: 10. Detroit: First, 160.07. Flat Rock: First, 4. Greenville: 5. Lansing: Pilg., 10. Lowell: 5. Otsego: First, 2.10. Pleasanton: First, 2. Romeo: 1.50. Saginaw: Genesee St., 2. Texas: First, 1.

MINNESOTA—\$59.38.

Hasty: Pilg., 5. Minneapolis: Minnehaha, 3.93; Pilg., 7.74. Rose Creek: 3. St. Paul: Atlantic, 25.

W. H. M. U.—Biwabik: 52c. Edgerton: 1; Jr. C. E., 1; C. E., 1. Faribault: 50c; S. S., 50c; C. E., 52c. Freeborn: 75c. Glencoe: 80c. Marshall: 95c. Minneapolis: Plym., 2.87. Morris: 1.40. New Richland: 60c. New Ulm: 60c. St. Paul: Union Plym., 1.10. Stewartville: 60c.

MISSOURI—\$30.69.

Lebanon: First, 10.69. Neosho: First, 20.

MONTANA—\$11.00.

Absarokee: 5. Ekalaka: 1. Hedgesville: First, 1. Helena: First S. S., 4.

NEBRASKA—\$117.05.

Alma: 14.60. Burwell: First, 6.15. Chadron: 1st, 28.75. Clay: Center, 6.50. Crete: Ger., 15. Friend: Ger., 12. Inland: Ger., 5. Linwood: 2.30. Omaha: Ger., 1st Free Evan., 8. Red Cloud: 7.75. Scotts Bluff: Ger. Emman., 3. Syracuse: 8.

NEW HAMPSHIRE—\$59.62.

Alton: 3.60. Amherst: 4.30. Barnstead: North First, 1.98. Concord: West, 8.69. Gilsom: 9. Hudson: 6. Orford: 4.10. Ossipee: Center, 5. Somersworth: First, 3. Tamworth: 6.75. Walpole: First, 7.20.

NEW JERSEY—\$198.00.

East Orange: Trin., 59. Egg Harbor City: Emman., 4. Glen Ridge: S. S., 10. Montclair: First, 125.

NEW MEXICO—\$5.00.

San Mateo: Mex., 5.

NEW YORK—\$204.71.

Brooklyn: Clinton Ave., 48.72. Gloversville: (2), 85.91. Irondequoit: United, 7. New York: Bethany S. S., 1.55; Christ. Mt. Hope, 14.03. Pine Island: Ger., 18. Richford: 3. Savannah: 3.50.

W. H. M. U.—Gloversville: S. S., 20. Irondequoit: 3.

NORTH CAROLINA—13.15.

Bethel: St. Augustine, 2.10. Tryon: 11.05.

OHIO—\$165.70.

Atwater: 7. Chester: 25c. Columbus: Eastwood, 5.13; First, 20; Plym., 14.50; South, 9. Cuyahoga Falls: S. S., 2. East Cleveland: East, 1.50. Elyria: First, 21.86. Lima: 5. Lock: Ch. & S. S., 1.55. Madison: Central, 4.50. Mansfield: First, 24.25. New London: First, 3.50. Parkman: 1.25. Sandusky: First, 6.71. Toledo: First, 3.51; Washington St., 13.34. Twinsburg: S. S. First, 1.35. Wake-man: 19.50.

OKLAHOMA—\$100.00.

Carney: First, 100.

OREGON—\$22.67.

Freewater: First Fed., 1.40. Hillside: Forest Grove W. S., 10.50. Hoodview: Sherwood, 2.85. Hubbard: First, 7.92.

PENNSYLVANIA—\$61.00.

Albion: First W. S., 50. Guys Mills: W. S., 2. Spring Creek: 6. Wind Gap: Salem, 3.

RHODE ISLAND—\$71.99.

Central Falls: 11.89. Providence: Benef., 57.60; Pilg., 2.50.

W. H. M. A.—See Massachusetts.

SOUTH DAKOTA—\$33.50.

Cedar: 1.50. Clear Lake: First, 12. Fairfax: Hope, Ger., 20.

VERMONT—\$71.86.

Berkshire: East, 6.50. Cornwall: (2), 12.24. Enosburg: 6.15. Jericho: 2nd S. S., 2.70. Marlboro: 4. Pittsford: 30. South Hero and Grand Isle: 4. West Brattleboro: First, 6.27.

WASHINGTON—\$46.54.

Bellingham: 5. Natchez Valley: 10. Seattle: Keystone, 4.54; Plym., 25. Tacoma: East, 2.

WISCONSIN—\$601.22.

Beloit: First, 31.51; Sec., 4.08. Clear Lake: Swedish, 3. De Soto: First, 1. Dousman: Imman. Union, 2. Eland: 1. Glenwood: Swedish Miss., 5. Leon: 1. Mukwonago: 2.20. Park Falls: 5. Pulcifer: Pilg., 3.58. Reeseburg: People's, 4. Rochester: First, 600. Stoughton: First S. S., 2.16; First, 11.84. W. H. M. U.—Arena: First, 60c. Baraboo: 1.50. Darlington: 2.50. Delavan: Curtis Club, 65c; W. S., 1.20. Endeavor: 1. Evansville: Y. L., 3; W. S., 1. Menomonie: 6.40. Milwaukee: Grand Ave., 1. Oconomowoc: 75c. Osseo: 60c. Potosi: Mrs. D., 75c. Randolph: 75c. Spring Green: 75c. Tomah: 1.40.

WYOMING—\$1.00.

Aladden: 50c. Shoshoni: First, 50c.

CHURCH LOANS REFUNDED—\$5,165.00.

CALIFORNIA—

Porterville: On loan, 50. Sunnyvale: On loan, 50. Whittier: Plym., on loan, 500.

DISTRICT OF COLUMBIA—

Washington: Ingram Meml., on loan, 50.

ILLINOIS—

Woodstock: 1st, on loan, 350.

IOWA—

Humeston: 1st, on loan, 170.

KANSAS—

Kansas City: Chelsea, on loan, 100.

MASSACHUSETTS—

Atlantic: (Quincy) Meml., on loan, 1,000. Haverhill: Riverside Meml., on loan, 20.

MICHIGAN—

Otsego: First, on loan, 100.

NEBRASKA—

Lincoln: Vine, 250. Scotts Bluff: Ger., on loan, 50.

NEW YORK—

Corning: First, on loan, 800. Richmond Hill: 375.

NORTH DAKOTA—

Fargo: First, on loan, 300. Grand Forks: Plym., on loan, 100. Harvey: On loan, 100.

OHIO—

Columbus: Eastwood, on loan, 100.

PENNSYLVANIA—

McKeesport: 1st, on loan, 150. Pittsburgh: Puritan, on loan, 250.

RHODE ISLAND—

Cranston: On loan, 80.

WASHINGTON—

Spokane: Corbin Park, on loan, 50. Tacoma: Elims, on loan, 50. Warden: On loan, 120.

CHURCH LOAN CONTRIBUTIONS—\$81.25.**CONNECTICUT—**

New Haven: J. M. B., 25; Mrs. S. F. R., 10; Mrs. F. H. G., 10; Mrs. E. F. W., 5. South Manchester: 5.

MASSACHUSETTS—

Monson: Miss H. C., 20. Somerville: Prospect Hill, 6.25.

LEGACIES—\$203.55.

Estate, Rev. Geo. E. Freeman, Needham, Mass.: 203.55.

INTEREST AND DIVIDENDS—\$174.51.

Boston & Maine R. R., 5.25. B. & O. R. R. Co., 40. Cleveland Trust Co., 17.50. Corn Exchange Bank, 99.26. N. Y. C. & H. R. R. R., 12.50.

INTEREST ON CHURCH LOANS—\$555.00.**ARIZONA—**

Prescott: 18.

CALIFORNIA—

Berkeley: Park, 32.50. Porterville: First, 105. Whittier: Plym., 1.25.

MASSACHUSETTS—

Lynn: Scan. Evan., 142.50.

NEW YORK—

New York: Mt. Hope-Christ., 142.50.

PENNSYLVANIA—

Philadelphia: Kensington, 54.

RHODE ISLAND—

Cranston: 59.25.

MISCELLANEOUS—\$173.73.

Western Friends, 110.23. Coal Bluff, Ind.: Rent, 24. Sherman, Tex.: Rent, 13.50. Jerome, Ariz.: Ret. Prem., 26.

FOR PARTICULAR CHURCHES—\$66.03.**MASSACHUSETTS—**

Great Barrington: Housatonic, 20.89.

NORTH DAKOTA—

Carrington: Christ, 20. Fargo: First, 1.34. Jamestown: First (2), 12.

VERMONT—

Chelsea: 11.80.

FOR PARSONAGE BUILDING—\$2,897.17.**ARIZONA—**

Jerome: On loan, 164.05.

CALIFORNIA—

Escondido: On loan, 36.25.

COLORADO—

Denver: Ohio Ave., on loan, 10. Windsor: Ger., on loan, 27.50.

CONNECTICUT—

North Granby: Swed., on loan, 25. W. H. M. U.—New Britain: Misses R., 20.

DISTRICT OF COLUMBIA—

Washington: 1st, 33.95; Mt. Pleasant: 21.15; Ingram, 4.75.

GEORGIA—

Columbia: 1st, on loan, 40.

IOWA—

Iowa Falls: 1st, on loan, 40. Muscatine: Mulford, on loan, 35.

KANSAS—

Parsons: First, bal. on loan, 40.

MARYLAND—

W. H. M. U.—Baltimore: Associate, 4.75.

MAINE—

Outer Long Island: On loan, 23. Portland: Free, on loan, 25.

MASSACHUSETTS—

W. H. M. A., 550.

MINNESOTA—

Sauk Centre: First, on loan, 125. Sauk Rapids: First, on loan, 17.50.

NEBRASKA—

Grand Island: 1st, on loan, 25. Riverton: On loan, 25. Wahoo: First, on loan, 25.

NEW JERSEY—

W. H. M. U.—Asbury Park: 2.08. Bound Brook: 6.75. Chatham: 1.42. Chester: 40c. Cedar Grove: 95c. Closter: 95c. East Orange: First, 14.25; Trin., 4.28. Glen Ridge: 24.70. Jersey City: First, 5.70. Montclair: First, 60.80; Watchung, 13.20. Newark: First, 6.46; Belleville Ave., 6.85. Nutley: 2.37. Orange Valley: 9. Passaic: 3.04. Paterson: Auburn St., 5.18. Plainfield: 16.15. Riveredge: 60c. Upper Montclair: 40.60. Verona: 20c. Westfield: 16.30. Woodbridge: 5.

NEW MEXICO—

Gallup: On loan, 60.

NEW YORK—

W. H. M. U.—Richmond Hill: 5.

NORTH DAKOTA—

Bowman: Union, on loan, 40. Fargo: First, on loan, 225. Williston: On loan, 60.

OHIO—

Cleveland: Emman., on loan, 25.

SOUTH DAKOTA—

Bonesteel: On loan, 20. Carter: On loan, 10.24. Estelline: On loan, 40. Mitchell: On loan, 80. Ree Heights: On loan, 40. Underwood: United, on loan, 12.50. Wagner: First, on loan, 20.

TEXAS—

Dallas: Central, on loan, 150.

UTAH—

Salt Lake City: Phillips, on loan, 75.

VIRGINIA—

W. H. M. U.—Falls Church: 1.80.

WASHINGTON—

Batum: Ger., on loan, 50. Port Angeles: First, on loan, 45. Spokane: Swedish, on loan, 100. Warden: Ger., Bal. on loan, 150.

WYOMING—

Big Horn: On loan, 35. Cheyenne: First, 62.50. Shoshoni: First, on loan, 25.

TOTALS.

For Church Building.....\$15,108.14
For Particular Churches.....66.03
For Parsonage2,897.17

\$18,071.34

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for October, 1913

MAINE—\$63.57.

Hiram: 1. Lewiston: Pine St., 7.50. Portland: Woodfords, 3.93; Woodfords S. S., 41c; Williston, 23.75. Saco: 1st, 6. Sandy Point:

W. M. S., 1. South Berwick: 14.50. Westbrook: 5.48.

NEW HAMPSHIRE—\$83.72.

Alton: 1.00. Amherst: 2.15. Andover: 1.

Barnstead North: 68c. Boscawen: 1st, 4.84.
Concord: West, 3.86. Epping: Friend, 6.
Hampstead: 4.23. Hudson: 3. Jaffrey: 8.
Keene: Court St., 13.50; Court Y. P. S., 2.50.
Lancaster: 17.75. New Ipswich: 2. Orford:
West, 2.15. Somersworth: 2. Surry: 2.
Tamworth: 3. Walpole: 1st, 3.26.

VERMONT—\$53.18.

Bennington: Old 1st, 26. Brattleboro: 4.18.
Marlboro: 2. Pittsford: 18. So. Hero and
Grand Isle: 3.

MASSACHUSETTS—\$1,255.64.

Amherst: Hope, 2. Athol: Evan., 6.90.
Andover: Ballardvale, 6.12. Boston: Friend,
15; South, Phillips, 30; Brighton, 4.78;
Jamaica Plain, Boylston, 3.67; East, Baker,
2.10. Brookline: Leyden, 247.54. Cambridge:
Plg., 7.24. Carver, North, 3. Dedham: 1st,
14.71; 1st S. S., 4.37. Deerfield: Orth., 2.55.
Fall River: Central, 29.40. Fitchburg: Roll-
stone, 14.47. Framingham: Grace, 17.91.
Franklin: 1st, 2.67. Granby: 2.72. Hamilton:
South, 5. Hanover: 1st, 4.20. Hanson: 1st,
2. Hatfield: 43.16. Haverhill: Centre, 8.34.
Holbrook: Winthrop, 101.70. Holden: 1st,
3.36. Lee: 47.88. Lowell: Elliot, 14. Lynn:
1st S. S., 5; 1st, Two Lady Members, 4.
Maynard: 5.65. Medford: Mystic, 7.36. Mel-
rose: Orth., 7.80. Merrimac: 2.24. Methuen:
1st, 22.15. Monson: 56.35. New Bedford:
Trinitarian, 26; North, 8.44. Newton: Elliot,
23. Newtonville: Central, 43.20. Newton
Highlands: S. S., 13.46. Northampton: 1st,
8.06. Norwood: 1st, 46.55. Petersham: North
S. S., 17. Quincy: Bethany, 29.47. Revere:
Beachmont Trinity, 7. Rockland: 6. Somer-
ville: Prospect Hill, 5. Spencer: 1st, 35.
Springfield: 1st, 10.40. Taunton: Trinitarian,
19.25. Waltham: 1st, 6. Warren: 6.55. Wen-
ham: 2.50; S. S. Prim. Dept., 2. Westfield:
1st, 45.28. Whitman: 1st, 4.14. Worcester:
Piedmont, 64. Woman's Home Missionary
Union, 70.

RHODE ISLAND—\$47.83.

Central Falls: 7.43. Providence: Plg., 2;
Beneficent, 38.40.

CONNECTICUT—\$696.35.

Berlin: 2nd, 7. Brookfield: 20. Canter-
bury: 1st, 3.50. Canaan: Plg., 17.47. Center-
brook: 1.10. East Hampton: 3.56. Greenwich:
2nd, 26.24. Guilford: 1st, 3. Hartford: 1st,
96.94; Asylum Hill, 14.75. New London: 2nd,
98.63. Newton: Friends, 120. Old Saybrook:
1.56. Pomfret: 1st, 2. Putnam: 2nd, 11.49.
Salem: 4. Sherman: 7. Suffield: 25. Warren:
3.50. Waterbury: 2nd, 121.78. Windsor: 4.32.
Winsted: 2nd S. S., 8.51. Woman's Home
Missionary Union, 95.

NEW YORK—Donations, \$82.80; Lagacy,
\$57.21.

Franklin: 6. Irondequoit: United, 2. Mor-
risville: 6. Otto: 60c. Richford: 1.20. Syra-
cuse: Geddes, 10. Woman's Home Missionary
Union, 57.

Legacy.

Patchogue: Est. Frances C. Brown, 57.21.

NEW JERSEY—\$529.35.

Glen Ridge: 50. Montclair: 1st, 100.
Woman's Home Missionary Union, 379.35.

PENNSYLVANIA—\$15.00.

Woman's Home Missionary Union, 15.

DISTRICT OF COLUMBIA—\$24.00.

Washington: 1st, 24.

OHIO—\$121.58.

Chester: 25c. Cincinnati: Walnut Hills, 7.
Columbus: 1st, 13; Plym., 9.60; Eastwood,
3.42; South, 6. Cuyahoga Falls: S. S., 1. East
Cleveland: 1.50. Elyria: 1st, 11.83. Lock:
S. S., 1. Madison: 2.70. Mansfield: 1st, 14.25.
New London: 2.50. North Fairfield: 6.
Parkman: 4.50. Sandusky: 4.88. Saybrook:
7.50. Toledo: 1st, 2.34; Wash. St., 10.11.
Twinsburg: S. S., 90c. Wakeman: 11.30.

MICHIGAN—\$289.03.

Calumet: 1st, 5. Coloma: 1. Detroit: 1st,
265.89. Kalamazoo: 1. Litchfield: 10. Otsego:
95c. Romeo: 75c. Saginaw: Genesee Ave., 1.
South Haven: 3.44.

WISCONSIN—\$5.00.

Janesville: 1st, 5.

ILLINOIS—\$287.03.

Abingdon: 5.95. Amboy: 1st, 1.43. Anna-
wan: 1.50. Atkinson: 5.79. Aurora: New
Eng., 2.50. Belvidere: 1st, 5. Chicago: Ravens-
wood, 6.73; Rogers Park 1st, 10; South, 9.75;
Warren Ave., 4.13. Dover: 5.15. Downers
Grove: 9. Dundee: 1st, 9.45; 1st S. S., 10.
Earlville: Friend, 5. Freeport: 1. Galva: 22.
Lisle: 1.40. Moline: Union, 1. Morris: 2.10.
Paxton: 5.15. Peoria: 1st, 38.25. Roseville:
1. Sandwich: 3.22. Somonauk: Union, 7.
Sterling: 1st, 5.05. Whitefock: 3. Wilmette:
1st, 10.23. Woman's Home Missionary
Union, 95.25.

MINNESOTA—\$178.83.

Cannon Falls: 1st, 6.20. Detroit: 3.18.
Duluth: Plg., 20.25. Fairmount: 1.30. Free-
born: 2.12. Gaylord: 1.48. Little Falls: 2.70.
Mankato: 1.35. Mapleton: 67c. Marietta: 67c.
Marshall: 2.47. Minneapolis: 1st, 11.57; Plg.,
5.81; St. Louis Park, 3.50; Lyndale, 2.70;
Fremont Ave., 9; Linden Hills, 10; Lyndhurst,
1.64. Montevideo: 10.15. Plainview: 2.25.
Rochester: 12.80. St. Paul: University, 45c;
St. Anthony Park, 3.91; Olivet, 9. Silver Lake:
4.34. Spring Valley: 2.47. Woman's Home
Missionary Union, 46.85.

IOWA—\$85.73.

Creston: 1st, 10. Decorah: 5. Des Moines:
Greenwood, 4.40. Fairfield: 5. Fort Dodge:
5.72. Harlan: 5.91. Iowa City: 6.90; S. S.
Class of Girls, 1. Moorland: 3. Old Man's
Creek: 6.09. Waterloo: Plym., 4. Webster
City: 8.75. Woman's Home Missionary Union,
19.96.

NORTH DAKOTA—\$8.05.

Fargo: 1st S. S., 8.05.

SOUTH DAKOTA—\$11.36.

Aberdeen: 1.22. Cedar: 50c. Glenview: 99c.
Redfield: 2.15. Spearfish: 3. Yankton: 3.50.

NEBRASKA—\$34.30.

Burwell: 6.15. Clay Center: 6.50. Linwood:
1.65. Neligh: 15. Omaha: Ger., 5.

KANSAS—\$62.16.

Great Bend: 2.16. Lawrence: Plym., 60.

MONTANA—\$6.50.

Great Falls: 1st, 2.50. Hedgesville: 1.
Musselshell: 1st, 2. Ekalaka: 1.

WYOMING—\$0.50.

Aladdin: 25c. Shoshoni: 25c.

COLORADO—\$59.60.

Colorado Spring: 1st, 3.50. Denver: 15.
Woman's Home Missionary Union, 41.10.

NEW MEXICO—\$5.00.

San Mateo: 5.

IDAHO—\$1.00.

Hope: 1.

UTAH—\$2.00.

Vernal: Ladies' Aid Soc., 2.

CALIFORNIA (NORTHERN)—\$88.38.

Berkeley: 1st, 15; North, 4. Martinez: 1.26.
Oakland: Plg., 3.40; Plym., 3.90; 4th, 2.25.
Santa Cruz: 1st, 7. San Francisco: 1st, 25.
San Jose: 1st K. E. S., 25. Sunnyvale: 82c.
Tulare: 75c.

OREGON—\$16.55.

Beaver Creek: St. Peters Ger., 10. Free-
water: Federated, 1.55. Hillside: 5.

WASHINGTON—\$25.83.

Ferndale: 1. Patocha City: 1. Puyallup:
Plym., 1. Seattle: Plym., 12. Tacoma: 7.83.
Walla Walla: Ger. Zion, 3.

Total, \$4,139.87. Legacy, \$57.21. Total,
\$4,197.08.

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

September, 1913

ALABAMA—

Antioch: Andalusia, 3.85. Beloit: S., 1.51. Hartford: Wright's Chapel, 2.60. Mobile: S., 3. Total, \$10.96 (of which \$4.51 is C. D. Coll'ns.).

ARIZONA—

Tombstone: S., 10, which is a C. D. Coll'n.

CALIFORNIA (NORTHERN)—

Berkeley: Bethany, 50c. Petaluma: S., 18. San Francisco: Bethlehem, 2. For Pulpit Supply, 10. A Friend, 30. Collection (La Fayette), 2. Total, \$62.50.

CALIFORNIA (SOUTHERN)—

Los Angeles: Grace S., 3. Santa Barbara: 17. State Conference, 25c. Total, \$20.25.

COLORADO—

Buena Vista: S., 3. Denver: First S., 27.83; Third, 6. Fort Morgan: 9. Greeley: 11.34. Henderson: S., 3.75. Pueblo: Irving Place S., 5. Platte Valley: S., 1. Total, \$66.92, of which \$40.58 is C. D. Coll'ns.

CONNECTICUT—

Branford: Friends, 30. Bridgeport: King's Highway S., 10.86. Danbury: First W. M. S., 6. East Hartford: First S., 4.27. Fairfield: W. M. S., 10. Glastonbury: S., 11.52. Greenwich: Second, 32.30. Hartford: Center S., 30.71; Wethersfield Ave., 12.84. Harwinton: 11.09. Ledyard: S., 3.14. Meriden: First X. Y. Z. 5. New Britain: South S., 20. New Haven: Plymouth, 31.20; Westville S. (C. R.), 2.25. North Haven: 20. North Woodbury: S., 6.75. Norwich: Greenville, 6. Ridgefield: 10.53. Rocky Hill: S., 10. Windsor: H. M. S., 43.25. Windsor Locks: 13.37. Total, \$231.08, of which \$14.00 is C. D. Coll'ns, and \$61.50 is received through W. H. M. U.

FLORIDA—

Munson: 2.04. Ormond: 10. Total, \$12.04.

GEORGIA—

Demorest: Friend, 1.

IDAHO—

Kimama: German Salem, 1. Mountain Home: S., 11. Total, \$12.00, of which \$11.00 is a C. D. Coll'n.

ILLINOIS—

Albion: W. S., 1. Alton: 13.70. Anawan: 1.20. Aurora: New England W. S., 2. Chicago: New First, 22.38; Rogers Park S., 10. Evanston: S., 61.04. Geneseo: S., 6.96; W. S., 1. Hennepin: 20c. La Grange: 35. Lombard: 14.55. Mazon: 3. Oak Park: First, 26.74. Onarga: 40c. Ottawa: S., 36.97. Pana: 3. Peoria: Union, 2.40. Pittsfield: W. S., 4. Rollo: W. S., 3.60. Sandwich: 4.32. Sheffield: W. S., 3. Wheaton: College, 14.67. Winnetka: W. S., 5. Total, \$276.13, of which \$54.52 is C. D. Coll'ns, and \$87.60 received through W. H. M. U.

INDIANA—

Cardonia: S., 1. Fort Wayne: Plymouth W. M. S., 5. Indianapolis: First W. M. S., 10. Miller: S., 3.50. Orland: W. S., 2.50. Total, \$22.00, received through W. H. M. U.

IOWA—

Centerdale: 5.36. Des Moines: Plymouth, 10.64. Dubuque: 7.92. Eddyville: C. & S., 4.68. Galt: 90c. Grinnell: W. M. S., 1.23. Mason City: First, 4.65. Mingo: Ashton Chapel, 4. Osage: 19.35. Oto: C. & S., 4. Postville: S., 5.56. Quasqueton: 66c. Rodney: 1. Sloan: 1.90. Strawberry Point: S., 6.50. Total, \$78.35, of which \$10.50 is C. D. Coll'ns, and \$1.23 is received through W. H. M. U.

KANSAS—

Chapman: 5. Gaylord: 5. Topeka: First, 4.18; W. S., 5; North, 9.62. Wathena Chan-

tanqua Institute: 5.50. Total, \$34.30, of which \$14.62 is C. D. Coll'ns.

KENTUCKY—

Newport: W. M. S., 50c, received through O. W. H. M. U.

MAINE—

Bangor: Hammond St. S., 1.68. Bath: Winter St., 31.60. Brunswick: 11.50. Burlington: 1. Kennebunkport: First, 40c; South, 2.55. Machias: 1.14. Temple: 2. Total, \$51.87.

MASSACHUSETTS—

Ashby: 3.12. Becket: North, 3.30. Blackstone: 5. Cambridge: North, 23. Greenfield: Second, 16. Hanson: 3. Holbrook: 22.90. Hopkinton: 11.75. Lakeville and Taunton Precinct: 5.50. Longmeadow: 8.10. Lynnfield Center: 1.38. Medfield: S., 5. Millbury: Friend, "In Memory of M. D. Garfield," 107. Milton: 15.10. Natick: 23.57. Peabody: West, 5.50. Salem: Tabernacle, 20. Sharon: S., 15.74. Somerset: 1.47. Southampton: 10. Springfield: Hope, 22.95. Swampscott: S., 2.94. Wellesley Hills: 10.41. Weymouth, East: First S., 16. Worcester: Union, 8.94; Plymouth, 40.81. Woman's Home Missionary Association of Massachusetts and Rhode Island, 246. Total, \$659.48, of which \$16.00 is a C. D. Coll'n, and \$246.00 is received through W. H. M. A.

MICHIGAN—

Benton Harbor: 55. Cheboygan: S., 11.33. Detroit: First, 4; Brewster, 25.66; Boulevard, 15. Douglas: 7. East Nelson: 2.84. Fruitport: S., 75c. Grand Rapids: Plymouth, 9. Mackinac Island: 3. Middleville: 3.44. Olivet: 5. Shelby: S., 3.57. Total, \$145.59.

MINNESOTA—

Bellevue: S., 1.19. Benson: Pilgrim S., 13.30. Cedar Spur: S., 2.04. Cook: Congregation, 1. Dodge Center: W. M. S., 84c. Duluth: Pilgrim W. M. S., 8.45. Ericksburg: Congregation, 50c. Excelsior: W. M. S., 1.05. Faribault: W. M. S., 3.14. Fergus Falls: W. M. S., 75c. Fertile: 1.50. Gheen: Cong'n., 50c. Lake City: S., 15.30. Little Falls: W. M. S., 12c. Mankato: First W. M. S., 63c. Marshall: W. M. S., 1.15. Medford: S., 12. Minneapolis: First W. M. S., 4.07; Plymouth W. M. S., 10.16; Pilgrim W. M. S., 2.83; Fifth Ave., 30; S., 6.72; W. M. S., 7.46; Lowry Hill, 7.58. Plainview: W. M. S., 98c. Ray: Cong'n., 1.70. St. Paul: Olivet W. M. S., 4; St. Anthony Park W. M. S., 1.83. Spring Valley: W. M. S., 5.80. Ulen: 1.05. Waseca: S., 70c. Total, \$149.48, of which \$8.35 is C. D. Coll'ns, and \$90.42 is received through W. H. M. U.

MISSOURI—

Amity: S., 6.20. Anrora Springs: S., 4.35. New Cambria: Lantern Lecture, 2. St. Louis: Hope, 5. Town of Light: S., 1.40. Webster Groves: S., 11.58. Total, \$30.53, of which \$7.60 is C. D. Coll'ns.

MONTANA—

Dixon: 4.

NEBRASKA—

Craigton: S., 21. David City: 5.50. Hildreth: 5.50. Monroe: 75c. Total, \$32.75, of which \$32.00 is C. D. Coll'ns.

NEW HAMPSHIRE—

Boscawen: S., 2.50. Campton: S., 4.40. Goffstown: 14. Goshen: 1. Manchester: First, 42.80. Total, \$64.70, of which \$2.50 is a C. D. Coll'n.

NEW JERSEY—

East Orange: First, 11.66. Passaic: S., 10.13. Total, \$21.79, of which \$10.13 is a C. D. Coll'n.

NEW YORK—

Bridgewater: 3.12. Brooklyn: Puritan, 10; Parkville S., 2; Church of Evangel, 3.40. Java: S., 3.60. Newburgh: 2.40. Port Leyden: 49c. Poughkeepsie: 20. Wantagh: 3. Friend, J. L. R., 2. Total, \$50.01, of which \$23.60 is a C. D. Coll'n.

NORTH CAROLINA—

Little's Mills: S., 5.15, which is a C. D. Coll'n.

NORTH DAKOTA—

Cando: C. E., 2. Dunn Center: S., 65c. Fargo: First L. M. S., 5.30. Foothills: 1; S., 4.07. Getchell: L. M. S., 5. Graber: 75c. Hensler: 1.28. Herstein: 91c. Highland: 89c. June: S., 1.17. Lakota: W. S., 5. Lignite: 1.92. Manvel: S., 8.10. Prairie Chapel: 98c. Rocky Butte: 23c. Sentinel Butte: 1.82. Sanger: 1. Total, \$42.07, of which \$12.17 is C. D. Coll'ns, and \$17.30 is received through W. H. M. U.

OHIO—

Akron: First W. H. & F. M. S., 11.65. Amherst: Second, 4. Andover: W. M. S., 1.80. Ashtabula: First W. G., 1.80. Bellevue: L. A., 1.12. Cincinnati: Columbia, 3; W. M. S., 70c; Walnut Hills W. M. S., 5.43; Y. L., 2; Plymouth L. G., 1.35. Claridon: W. M. S., 90c. Cleveland: First S., 2; W. A., 3.60; Euclid Ave. W. A., 14.67; Y. L., 3.37; Plymouth W. M. S., 1.26; Kinsman Road S., 10; Pilgrim W. A., 4.50; Mt. Zion W. M. S., 2; Puritan W. M. S., 36c; Park W. A., 1.80; Hough Ave. S., 21.16; Trinity S., 5; Denison Ave. W. M. S., 99c; North L. A., 90c. Conneaut: W. M. S., 90c. Cuyahoga Falls: W. M. S., 54c. East Cleveland: Calvary W. A., 90c. Elyria: W. A., 2.25; G. M. C., 45c. Fredericksburg: S., 1; W. M. S., 2.34. Greenwich: W. M. S., 19c. Huntsburg: S., 8; W. M. S., 81c. Ironton: W. M. S., 90c. Jefferson: A. C., 1.08. Kent: W. M. S., 5.70. Kirtland: W. M. S., 3.24. Lakewood: W. A., 59c. Lenox: 7.46. Little Muskingum: 2. Lodi: W. M. S., 90c; Y. L., 45c. Lorain: First W. A., 1.80; Second W. A., 1.20. Lyne: 9. Mansfield: First S., 40; Mayflower W. M. S., 54c. Marblehead: W. M. S., 55c. Marietta: First W. M. S., 5.74; Harmar W. M. S., 90c. Medina: 37. Metamora: S., 5. Mt. Vernon: W. M. S., 1.30; L. S. K., 5. Newark: Plymouth W. M. S., 67c. North Fairfield: W. M. S., 54c. North Olmsted: W. M. S., 1.20. Oberlin: First, 14.77; Second W. M. S., 4.50. Painesville: Union W. A., 3.76. Penfield: W. M. S., 99c. Plain: 54c; W. M. S., 77c. Ravenna: W. M. S., 1.53. Richmond: L. S., 2. Sandusky: S. Prim. Dept., 1. Springfield: First W. M. S., 3.95. Sylvania: S., 18. Tallmadge: 4.69; W. M. S., 1.80. Thompson: W. M. S., 45c. Toledo: First J. M. C., 4.50; Second W. M. S., 40c; Central W. M. S., 2.53. Twinsburg: S., 1.15; C. E., 60c; W. M. S., 63c. Vermilion: S., 8.40. Wauseon: W. A., 3.24. Wayne: W. M. S., 63c. Wellington: W. A., 1.35. West Williamsfield: W. M. S., 90c. Williamsfield: W. M. S., 85c. Youngstown: Elm St. S., 10; W. M. S., 1.13; Plymouth S., 1. Total, \$351.56, of which \$85.74 is C. D.

Coll'ns, and \$156.75 is received through W. H. M. U.

OKLAHOMA—

Mt. Hope: S., 2.50.

OREGON—

Beaver Creek: St. Peter S., 5. Fernvale: S., 1.05. Total, \$6.05, of which \$5.00 is a C. D. Coll'ns.

PENNSYLVANIA—

Kane: 5. Scranton: Plymouth S., 32. Spring Creek: 3. Friend, Mrs. O., 25. Total, \$65.00.

RHODE ISLAND—

Pawtucket: First S., 36.80. Providence: Free Evang., 3.50; Central, 115.74. Total, \$156.04, of which \$36.80 is a C. D. Coll'n.

SOUTH CAROLINA—

Lykesland: S., 3, which is a C. D. Coll'n.

SOUTH DAKOTA—

Canova: S., 11.34. Cedar: 1. Cresbard: S., 5. Hardingrove: S., 2. Hetland: 2. Rapid City: S., 20. Total, \$41.34, of which \$31.34 is C. D. Coll'ns.

TEXAS—

Terre Blanca: S., 5.

VERMONT—

Bennington: Second, 10.05. Castleton: S., 3. Chelsea: 9.58. Greensboro: S., 7.15. Jericho: Second S., 3.85. Lyndonville: 16. Northfield: S., 9.06. St. Johnsbury: First S., 1. Woodbury, South: 3. Total, \$62.69, of which \$23.06 is C. D. Coll'ns.

WASHINGTON—

Benge: 3.75. Loon Lake: 3.75. Mauray Hall: S., 48c. North Cove: S., 3.71. Seattle: Green Lake, 25. Total, \$36.69.

WEST VIRGINIA—

Ceredo: W. M. S., 6. Huntington: W. M. S., 1.08. Total, \$7.08, received through O. W. H. M. U.

WISCONSIN—

Ashland: 10.78. Bloomington: 10. Clintonville: 5. Eau Claire: First, 79. Edgerton: W. M. S., 5. Evansville: 21.61. Farview: 1. Ithaca: S., 4. Koshkonong: 1. La Crosse: 20. Ladysmith: 3. Leon: 2. Lima: 1.50. Medford: 6.80. Menomonie: W. M. S., 1.40. Milwaukee: Plymouth, 14.94. New Richmond: 8.25. Oconomowoc: W. M. S., 75c. Osseo: W. M. S., 50c. Prentice: S., 1.50. Racine: Plymouth S., 30. Star Prairie: 1. Sun Prairie: S., 6.11. Superior: Hope, 5. Total, \$240.14, of which \$7.65 is received through W. H. M. U.

Total, \$3,172.54, of which \$462.17 is C. D. Coll'ns, and \$698.03 is received through W. H. M. U.

During September the Society aided 50 schools, of which 21 were newly organized.

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GREAT REVIVAL HYMNS No. 2

WITH ORCHESTRATION

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